

Ishwan Ashram Trust -
Santa Vihar

Sacred Verses for Worship

as taught by
Swami Lakshmanjoo

To be kept in Prayer Hall at all times

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The following English words exemplify the pronunciation of selected Sanskrit vowels and consonants. The Romanized Sanskrit vowel or consonant is first listed and then a English word is given to aid you in its proper pronunciation.

a	as	a in <u>A</u> merica.
ā	as	a in f <u>a</u> ther.
i	as	i in f <u>i</u> ll, l <u>i</u> ly.
ī	as	i in pol <u>i</u> ce.
u	as	u in f <u>u</u> ll.
ū	as	u in r <u>u</u> de.
ṛi	as	ri in merr <u>i</u> ly.
ṛī	as	ri in mar <u>i</u> ne.
e	as	e in pr <u>e</u> y.
ai	as	ai in <u>a</u> isle.
o	as	o in st <u>o</u> ne.
au	as	ou in h <u>o</u> use
ś	as	s in <u>s</u> ure
ṣ	as	s in <u>sh</u> un , b <u>ush</u>
s	as	s in <u>s</u> aint, <u>s</u> un

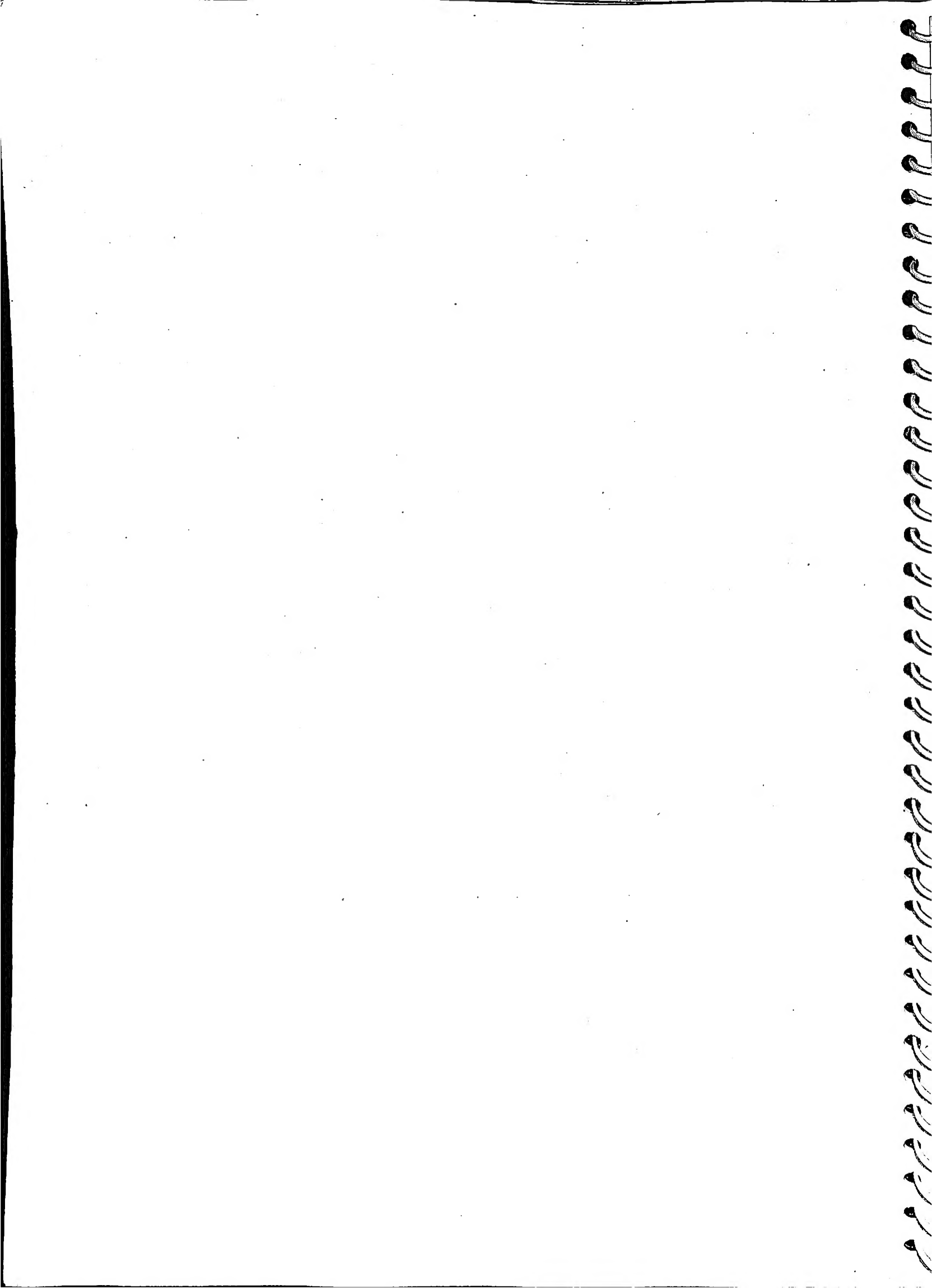
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Puja Verses

Without Translation



om glūm gam gaṇapataye namaḥ
om glūm gam gaṇapataye namaḥ
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om bol sadgurū mahārāj kī bār bār jai
om bol sadgurū mahārāj kī bār bār jai
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om āñjaneyāya rāmadutāya mahābalāya svāhā
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om āñjaneyāya rāmadutāya mahābalāya svāhā

om namaḥ śivāya
om namaḥ śivāya
om namaḥ śivāya

aghorebhyo 'tha ghorebhyo
ghorāghoratarībhyaśca
sarvataḥ sarva! sarvebhyo
namaste rudrarūpebhyah

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sarvataḥ sarva! sarvebhyo
namaste rudrarūpebhyah

Om Antarālinatattvaughaṁ cidānandaghanam mahat |
yattattvaṁ saivadhāmākhyam tadomityabhidhīyate ||

Jum Tādṛigātmaparāmarśaśālinī śaktirasya yā |
deśakālāparicchinā sā jum śabdena kathyate ||

Saḥ Sisṛikṣollekhanirmāṇaśaktitritaya nirbharā |
jagato yeṣitā śaktiḥ sā sa ityucyate sphuṭam ||

Amṛiteśvara Svaśaktyabhivvyaktimaye mokṣe'syaiśvaryayogataḥ |
svopāśakānām amṛiteśvaratvaṁ tasya susphuṭam ||

Bhairavāya Nīlaharśādibhedena yadbāhyābhyantaram jagat |
ahamityāmṛiṣanpūrṇo bhairavaḥ samudāhṛitaḥ ||

Namaḥ Dehaprāṇasukhādīnām nyagbhāvādbhaktasamhateḥ |
yā cidātmani viśrāntirnamaḥ śabdena socyate ||

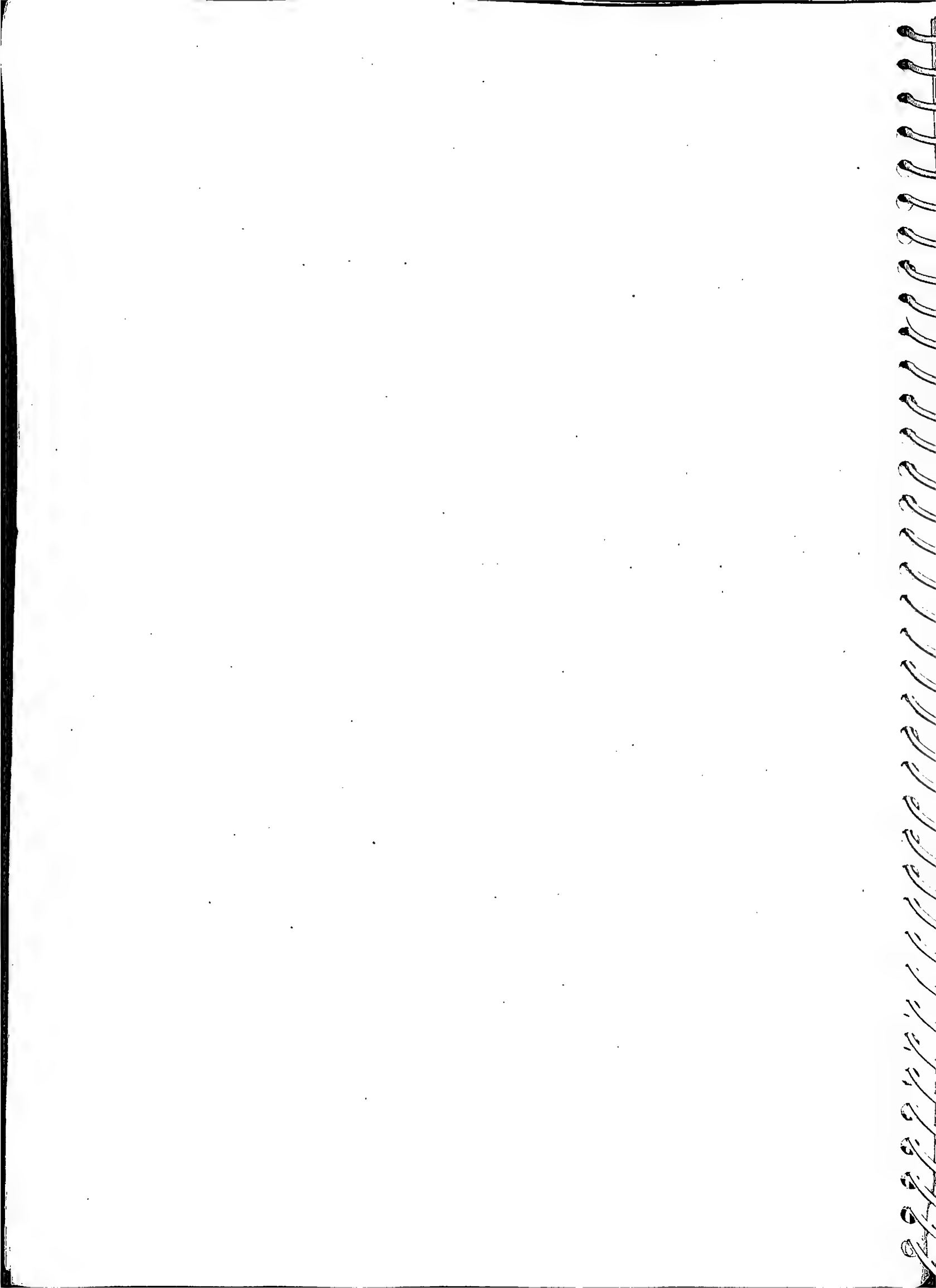
Trayīsaptacaturyugmamaye tritayavartmani |
sthito yaḥ śaktisahitaḥ sa jayatyamṛiteśvaraḥ ||

Ātmendudhāmani yugeśanareśaputra-
citrām trisūlabiladhāmani sṛiṣṭaśaktim |
vaisargike citipade'pyatha puṇḍarikām
kāñcitparām trikaparām praṇamāmi devīm ||

Śrī matsadāśivapade'pi mahograkālī
bhīmotkaṭabhṛukūṭireṣyati bhaṅgabhūmiḥ |
ityākalayya paramām sthitimetya kāla-
saṅkarṣiṇīm bhagavatīm haṭhato'dhitiṣṭhet ||

tanmadhye tu parādevī dakṣiṇe ca parāparā |
aparā vāmaśṛiṅge tu madhyaśṛiṅgordhvataḥ śṛiṇu ||

yā sā saṅkarṣiṇī kalī parātītā vyavasthitā ||



kṛitvādhāradharām camatkṛitirasa-
prokṣākṣaṇakṣālitām
āttairmānasataḥ svabhāvakusumaiḥ
svāmōda saṁdohibhiḥ ।
ānandāmṛitanirbharasvahrīdayā-
narghārgḥapātrakramāt
tvām devyā saha dehadevasadane
devārcaye'harniṣam । ।

nānāsvādarasāmimām trijagatim
hṛiccakrayantrārpitām
ūrdhvādastavivekagauravabharān
niṣpīḍya niḥṣyanditam ।
yatsamvitparamāmṛitaṁ mṛitijarā
janmāpaham jṛimbhate
tena tvām haviṣā pareṇa parame
santarpaye'harniṣam । ।

kālāgnirudrāt prasṛitaṁ ca tejo
bhūrisphuṭaṁ dīptataraṁ vicintyam ।
ūrdhve sthitā candrakalā ca śāntā
pūrṇāmṛitānandarasena devī । ।

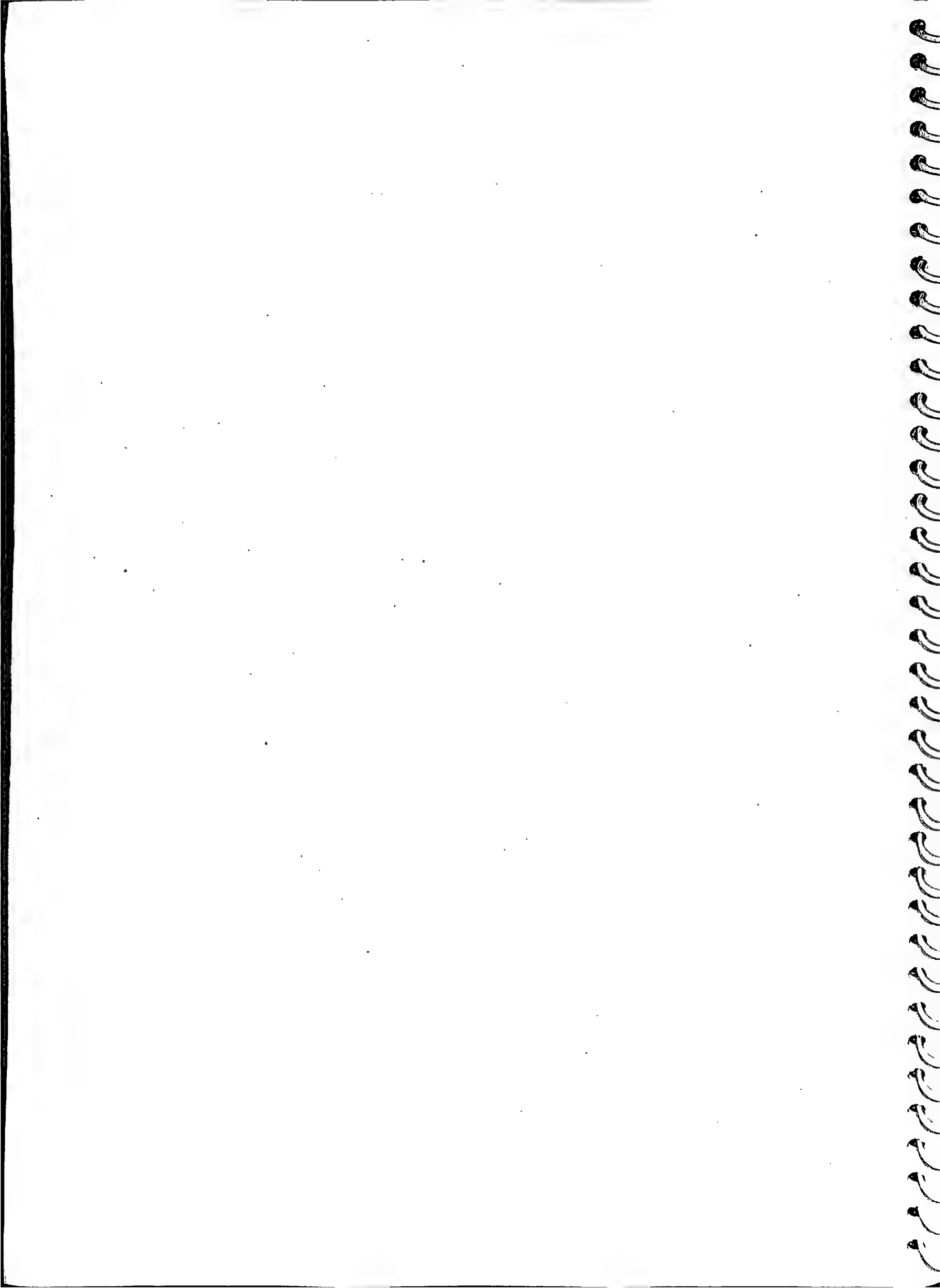
tadobhayorvahniḥ viśānayogāt
tejaḥśaśāṅkau dravitau ca yasmāt ।
tejaḥśaśāṅka sphuṭamiśritatvāt
bhavet tadārkaṁ tavatārarūpam । ।

paraspara samāviṣṭau candre'gniṣṭītibheḥ śaśī ।
candraṁ sṛiṣṭim vijānīyāt agniḥ saṁhāra ucyate । ।

avatāro raviḥ prokto madhyasthaḥ parameśvaraḥ । ।

tataḥ sakāśātprabhavāpyayausto
yasmādayaṁ viśvasamagrabhedah ।
etacca vidvān veditārthabhāvo
dhyāyet yuktyātmacidarkarūpam । ।

om namaḥ śivāya



Dvāreṣā navarandhragāḥ hṛidayago-
vāsturganeṣo mahān
śabdādyā guruvah samīradaśakam
tvādhāraśaktyātmakam /
ciddevo'thavimarsaśaktisahitaḥ
śāḍguṇyamaṅgāvalir
lokeśāḥ karaṇāni yasya mahimā
taṁ netranāthaṁ stumaḥ //

vigalati bhavadaurgatyaṁ
mokṣaśrīḥ śrayati hṛitkajaṁ kacati /
prasarati paramānando
yatra tadiśārcanaṁ jayati //

Om Juṁ Saḥ Amṛiteśvara Bhairavāya Namaḥ
Om Juṁ Saḥ Amṛiteśvara Bhairavāya Namaḥ
Om Juṁ Saḥ Amṛiteśvara Bhairavāya Namaḥ
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Om Juṁ Saḥ Amṛiteśvara Bhairavāya Namaḥ

karpūra gauram karuṇāvatāram
saṁsāra sāram bhujagendra hāram /
sadā vasantaṁ hṛidayāravinde
bhavam bhavānī sahitaṁ namāmi //

ādhīnāmagadham divyaṁ
vyādhīnāṁ mūlakṛintanam /
upadravāṇāṁ dalanam
mahādevamupāsmahe //



tvayyeva bhātaḥ smṛtivismṛitī te
dvayorapi tvaṁ svayameva bhāsi /
tathāpi sāmukhyasukhābhivarṣiṇī
smṛtiḥ priyā te nahi vismṛtirme //

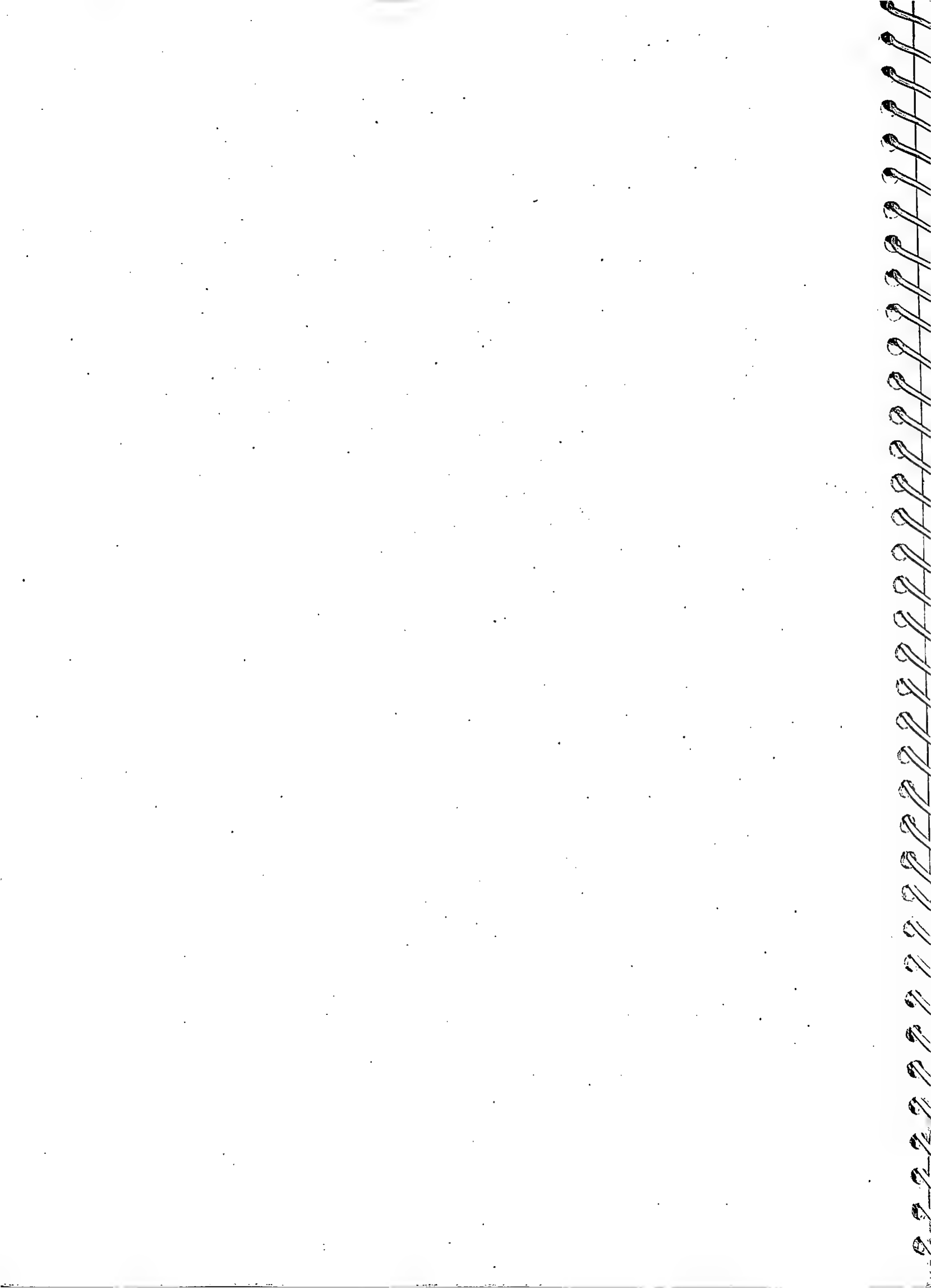
maheṣvare vā jagatāmadheṣvare
janārdane vā jagadantarātmani /
na kopi bhedapratipattirasti me
tathāpi bhaktistarūṇenduṣekhare //

bhānunā tuhinabhānunā bṛihad-
bhānunā ca vinivartitaṁ na yat /
yena tajjhagiti śāntimāntaraṁ
dhvāntameti tadupāśmahe mahah //

saṁgrahena sukhaduḥkhalakṣaṇaṁ
mām prati sthitamidaṁ śṛiṇu prabho /
saukhyameṣa bhavatā samāgamaḥ
svāminā viraha eva duḥkhitā //

dāsadhāmni viniyojito 'pyaham
svecchayaiva parameśvara tvayā /
darśanena na kimasmi pātritaḥ
pādasamvahanakarmaṇāpi vā //

śaktipātasameye vicāraṇaṁ
prāptamīśa na karoṣi karhicit /
adya mām prati kimāgataṁ yataḥ
svaprakāśanavidhau vilambase //



aṣṭāṅgatāvati prāṇe tvapāne'bhyudayonmukhe /
tāvāt sā kumbhakāvasthā yogībhiranubhūyate //

When the outgoing breath, which travels from the center of the eye - brows to external twelve finger spaces is over, and the incoming breath has yet to begin, there is an automatic pause which a yogi realizes and where he remains one pointed.

yathā nimīlane kāle prapañco naiva dṛiṣyate /
tathaivonmīlane syāccedetaddhyānasya lakṣaṇam //

Just as the external differentiated world is not seen at the time of closing ones eyes, so in the same way while practicing this meditation even though his eyes remain wide open, by the Grace of God, this yogi sees nothing. This is the symptom of correct meditation.

prakāśamāne paramārthabhānau naśyatyavidyātimire samaste /
tadā budhā nirmaladṛiṣṭayo'pi kiñcinna paśyanti bhāvaprapañcam //

When, while he is doing this practice, he realizes the Sun of Supreme Knowledge, and when his ignorance is ended and he becomes a realized soul, then no matter whatever he does he is soaked in God Consciousness everywhere and he has attained eternal samadhi.

prāṇāṣṭavāyusaṁcāraḥ pāṣāṇa iva niṣcalaḥ /
parajīvaikyadharmajño yogī yogaviducyate //

When his breath has automatically stopped completely, at that time he is just like a rock, and then he beholds the union of limited being in unlimited being. This kind of yogi is said to be a real master of yoga.



Bhairava Stotra

Śiva Stuti
of
Śrī Abhinavagupta

Om

vyāpta carācara, bhāva viśeṣaṁ
cinmayam ekam, anantam anādim /
bhairavanātham, anātha śaraṇyaṁ
tanmaya citta, tayā hṛdi vande // 1

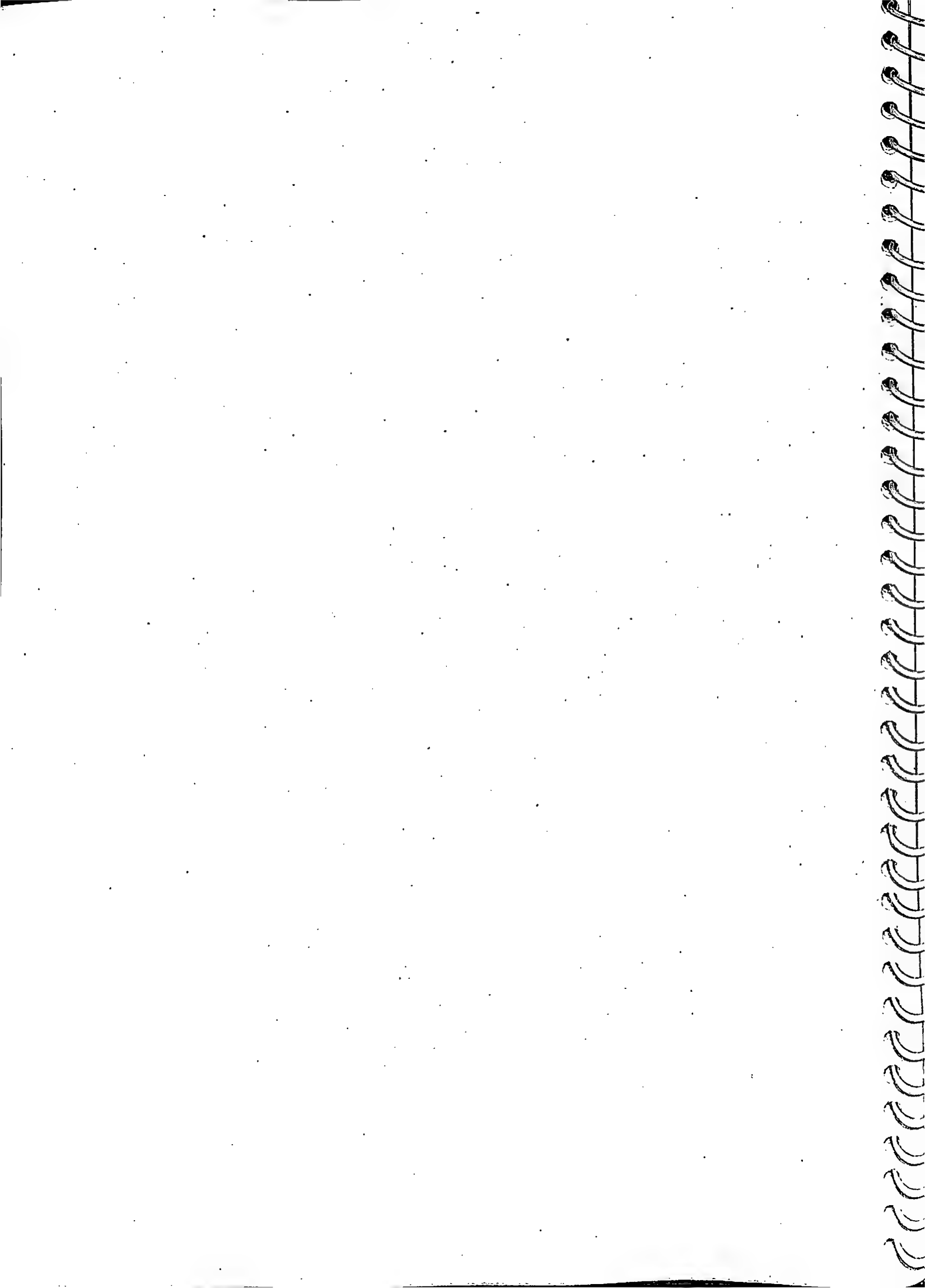
I, Abhinavagupta, with one pointed devotion, am praying to that supreme all pervading Lord Śiva, who is himself present in each and everything that exists, and who through realization reveals himself as the one limitless Bhairavanātha the protector of the helpless.

tvanmayam etad, aśeṣam idānīm
bhāti mama tvad, anugraha śaktyā /
tvam ca maheśa, sadaiva mamātmā
svātma mayam mama, tena samastam // 2

By the energy of your grace it has been revealed to me that this vibrating universe is your own existence. Thus, O Lord Śiva, this realization has come to me that you are my own soul and as such this universe is my own expression and existence.

svātmani viśva, gate tvayi nāthe
tena na saṁsṛiti, bhīteḥ kathāsti /
sat svapī durdhara, duḥkha vimoha
trāsa vidhāyīṣu, karma gaṇeṣu // 3

O possessor of everything, though your devotees, bound by karma and conditioning of mind, are caught in the net of destiny that arouses troubles and bondage, still they are not afraid of the fret and fever of this world. Having realized this universe as your own existence they are not afraid of worldly difficulties, because fear exists only when there is some one else to inflict it. But when there is none other than you how can fear arise.



antaka mām prati, mā dṛiṣamenām
krodha karāla, tamām vida dhīhi /
saṁkara sevana, cintana dhīro
bhīṣaṇa bhairava, śakti mayo smi // 4

O angel of death, do not look towards me with wrathful and frightening eyes as I am always absorbed in the worship of Lord Śiva. Through constant devotion, meditation and reflection I have become steadfast and courageous, one with the energy of the terrifying Bhairava. Thus, your dreadful and frightening looks can do me no harm.

ittham upoḍha, bhavan maya saṁvit
dīdhiti dārita, bhūri tamisraḥ /
mṛityur yamāntaka, karma piśācāir
nātha namostu, na jātu bibhemi // 5

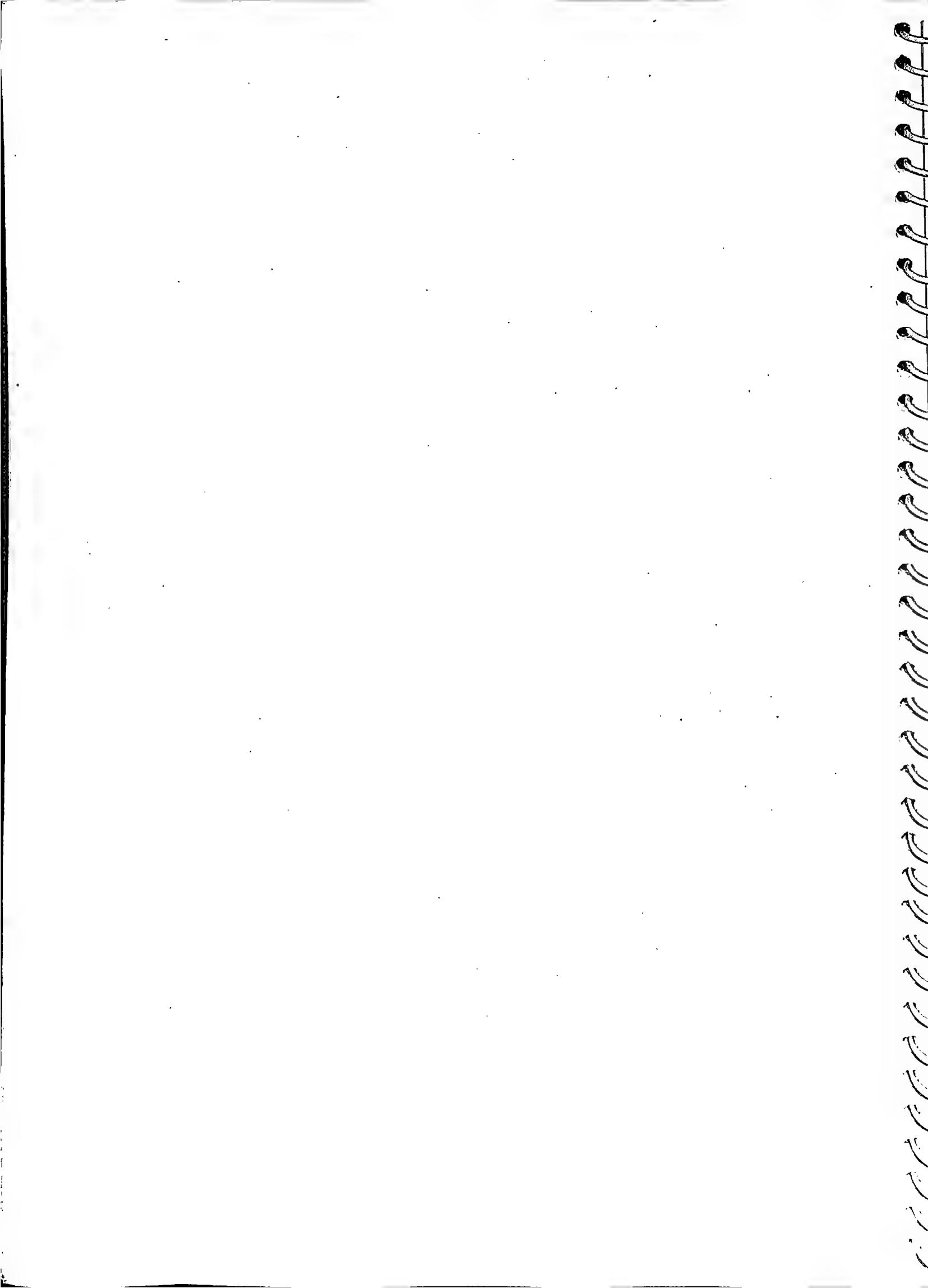
O Lord Bhairava, I offer salutations to you who has awakened me to the realization that everything in existence is you alone. As a result of this awakening the darkness of my mind has been destroyed and I am neither frightened of the evil family of demons nor am I afraid of Yama, the fearful Lord of death.

prodita satya, vibodha marīci
prokṣita viśva, padārtha satatvaḥ /
bhāva parāmṛita, nirbhara pūrṇa
tvayy aham ātmani, nirvṛittim emi // 6

O Lord Śiva, it is through your existence, revealed to me by real knowledge, that I realize all attachments and all that exists in this universe is activated by you. It is by this awakening that my mind becomes saturated with immortal devotion and I experience supreme bliss.

mānasa gocaram, eti yadāiva
kleśa daśā tanu, tāpa vidhātrī /
nātha ! tadaiva, mama tvadabheda
stotra parāmṛita, vṛiṣṭi rudeti // 7

O Lord, sometimes I feel misery which arouses torment in my mind, but at that same moment, blessed by a shower of your grace, a clean and clear vision of my oneness with you arises, the impact of which my mind feels appeased.



saṅkara satyam, idaṁ vrata dāna
snāna tapo bhava, tāpa vināśi /
tāvaka śāstra, parāmṛita cintā
śyandati cetasi, nir vṛitti dhārā // 8

O Lord Śiva, it is said that through charity, ritual bath and the practices of penance the troubles of worldly existence subside, but even more than this, by remembrance of the sacred śāstras and your words alone the current of immortality like a stream of peace enters my heart.

nṛityati gāyati, hṛīṣyati gādham
saṁvid iyaṁ māma, bhairavanātha /
tvāṁ priyam āpya, svadarśanam ekaṁ
durlabham anya, janaiḥ sama yajñam // 9

O Lord Bhairava, through my utmost faith I have perceived you in the unique sacrifice of oneness, which otherwise is not possible though performing mountains of rituals. Being filled with your presence my consciousness intensely dances and sings, enjoying its own ecstasy.

vasu rasapaṇṣe, kṛṣṇa daśam yām
abhinavaguptaḥ, stavam imam akarot /
yena vibhur bhava, maru san tāpaṁ
samayati jhaṭiti, janasya dayāluḥ // 10

O compassionate Lord, under the influence of your glory and for the benefit of your worshipers, I Abhinavagupta have composed this hymn. By meditation and recitation of this hymn within a moment that merciful Lord Bhairava destroys the torments and sufferings springing from this wilderness of *samsāra*.

So'ham So'ham

So'ham Śivo'ham

So'ham Śivo'ham

So'ham Śivo'ham

I am not this body, this body is not mine !

I am not this body, this body is not mine !

So'ham So'ham

So'ham Śivo'ham

So'ham Śivo'ham

So'ham Śivo'ham

I am not this mind, this mind is not mine !

I am not this mind, this mind is not mine !

So'ham So'ham

So'ham Śivo'ham

So'ham Śivo'ham

So'ham Śivo'ham

I am not this ego, this ego is not mine !

I am not this ego, this ego is not mine !

So'ham So'ham

So'ham Śivo'ham

So'ham Śivo'ham

So'ham Śivo'ham

om namaḥ śivāya, om namaḥ śivāya

om namaḥ śivāya, om namaḥ śivāya

So'ham So'ham

So'ham Śivo'ham

So'ham Śivo'ham

So'ham Śivo'ham

So'ham So'ham

So'ham Śivo'ham

So'ham Śivo'ham

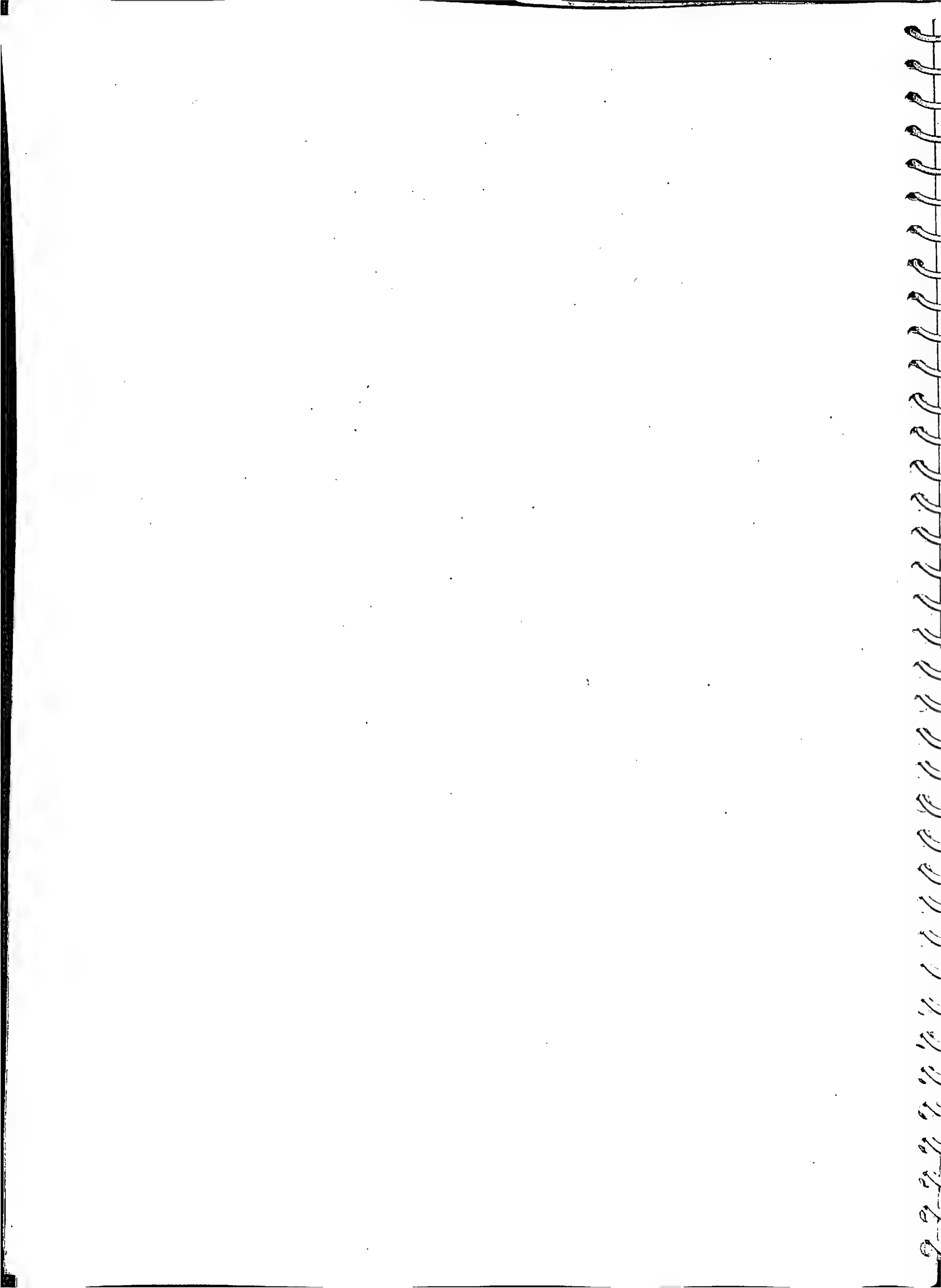
So'ham Śivo'ham

So'ham So'ham

So'ham Śivo'ham

So'ham Śivo'ham

So'ham Śivo'ham



Om amṛiteśvarabhairavaṁ svacchandanātham
śrikanṭhanātham ṛiṣi durvāsasam /
mānasaputram tryambakanātham
āmardakanātham śrīnātham //
mānasaputrīm ardhatryambakākhyam
tryambakādityam /
saṅgamādityam
varṣādityam aruṇādityam //

ānandaṁ somānandaṁ utpaladevaṁ
ācāryavaram śrīsambunātham /
lakṣmaṇaguptam abhinavaguptam
kṣemarājaṁ yogarājaṁ ca //

śrīgurumanakākam śaivācāryam rāmam
tat śiṣyam śrī mahatābakākam /
guru santati rūpen avatāritam
śaivaśambhum īśvarasvarūpaṁ ca //

bhairavaṁ, rudram, śivatantram
ālayam karuṇālayam /
namāmi bhāgavat pādam
saṅkaram loka saṅkaram //
saṅkaram saṅkarācūryam
mahāntam abhinavaguptam /
śaiva saṅkar āvatāritam
īśvarasvarūpaṁ punaḥ punaḥ namāmi //



asmad rūpa samāviṣṭaḥ
svātmanātmanivāraṇe
śivaḥ karotu nijayā
namaḥ śaktyā tatātmane

asmad rūpa samāviṣṭaḥ
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asmad rūpa samāviṣṭaḥ
svātmanātmanivāraṇe
śivaḥ karotu nijayā
namaḥ śaktyā tatātmane

Let Śiva, who is my own nature, bow down to his real nature,
Universal Śiva, through his own śakti for the removal of
bondage and limitation which is none other than Śiva.

O'Lord, although I don't know the real way of worshiping you
I have worshipped you with all of my devotion. O'Lord, please
enter in my heart along with Pārvatī until I will adore you next!

pushpanjalim samarpayāmi śri guru charan kamalebhyo namaḥ



Puja Verses

With Translation

om glūm gam gaṇapataye namaḥ
om glūm gam gaṇapataye namaḥ
om glūm gam gaṇapataye namaḥ

I bow before Lord Gaṇeśa.

om bol satgurū mahārāj kī bār bār jai
om bol satgurū mahārāj kī bār bār jai
om bol satgurū mahārāj kī bār bār jai

I bow again and again before my divine teacher who is just like a great king.

om āñjaneyāya rāmadutāya mahābalāya svāhā
om āñjaneyāya rāmadutāya mahābalāya svāhā
om āñjaneyāya rāmadutāya mahābalāya svāhā

I give offerings to the son of Añjani (air) who is the real messenger of Lord Rāma and who possesses the great strength.

om namaḥ śivāya
om namaḥ śivāya
om namaḥ śivāya

I bow before Lord Śiva.

aghorebhyo 'tha ghorebhyo
ghorāghoratarībhyasca
sarvataḥ sarva! sarvebhyo
namaste rudrarūpebhyah

aghorebhyo 'tha ghorebhyo
ghorāghoratarībhyasca
sarvataḥ sarva! sarvebhyo
namaste rudrarūpebhyah

aghorebhyo 'tha ghorebhyo
ghorāghoratarībhyasca
sarvataḥ sarva! sarvebhyo
namaste rudrarūpebhyah

O Lord Śiva! You alone transform yourself into all forms, into the forms of the powers of Rudra as Āghora, the enlightening and uplifting energy, Ghoratarī, the frightful darkening energy which pushes one down and Ghora, the energy which keeps one fixed, neither rising or falling. These forms, embodied in Rudra Śiva, are helpful to the aspirant while he is aware, and frightful for the one who is ignorant, pushing him down and down.



Om Antarālinatattvaugham cidānandaghanam mahat |
yattattvam saivadhāmākhyam tadomityabhidhīyate | |

Om — That being who has kept the 36 elements comprising the 118 worlds in his body, who is a compacted mass of consciousness and bliss and who is exceedingly great, that being is said to be the nature of Lord Śiva, and that is 'Om'.

Jum Tādṛigātmaparāmarśasālinī śaktirasya yā |
deśakālāparicchinā sā jum śabdena kathyate | |

Jum — The energy (śakti) of that Om is glorified with the state of Lord Śiva. It is unlimited by time, space and form. This energy is indicated by the mantra 'jum'.

Saḥ Sisṛikṣollekhanirmāṇasaktitritaya nirbharā |
jagato yeṣitā śaktiḥ sā sa ityucyate sphuṭam | |

Saḥ — The energy of independence, svāntantrya śakti, which is comprised of the three energies; will, knowledge and action, finding expression as the desire to create, planning to create and the act of creation, rules over the 118 worlds. This is indicated by the mantra 'saḥ'.

Amṛiteśvara Svasaktyabhivyaktimaye mokṣe'syaisvaryayogataḥ |
svopāsakānām amṛiteśvaratvam tasya susphuṭam | |

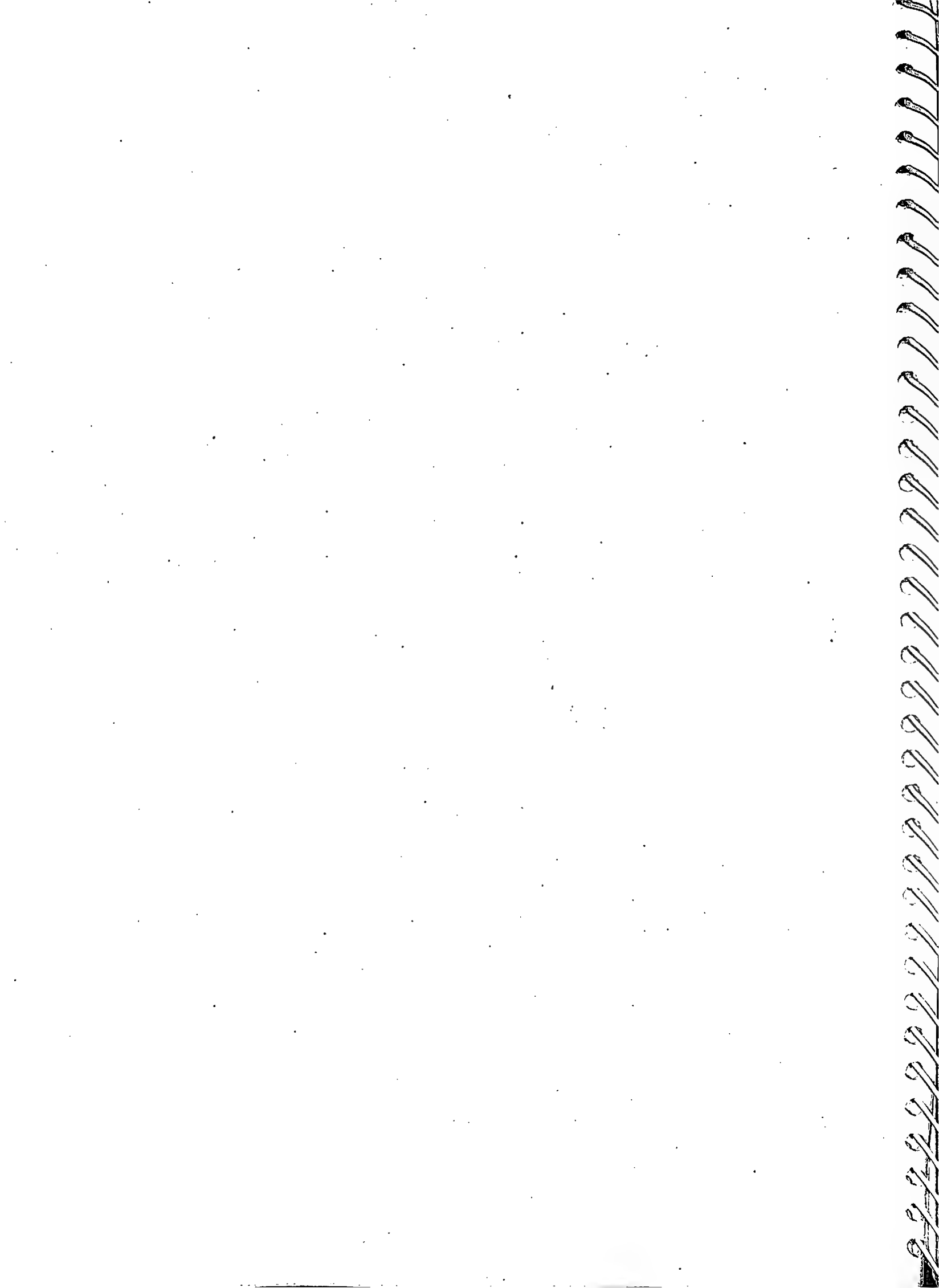
Amṛiteśvara — Liberation, mokṣa, cannot be achieved simply by action or effort. Rather, it is only attained by those followers who are searching for the self and who are longing to achieve it. Only then will the free will of Lord Śiva transform you. This is the meaning of 'Amṛiteśvara'.

Bhairavāya Nīlaharṣādibhedena yadbāhyābhyantaram jagat |
ahamityāmṛiṣanpūrṇo bhairavaḥ samudāhṛitaḥ | |

Bhairavaḥ — When he has established himself in his own real nature in the state of one pointed internal self awareness, then he must come out and experience that same glamour in both the internal mental and the external objective world. Blessed by Amṛiteśvara, he will experience, "I am this, I am this. I am this internal world of objects and I am this external world of objects. There is no other element than myself." This is the meaning of 'Bhairava'.

Namaḥ Dehaprāṇasukhādīnām nyagbhāvādbhaktasamhateḥ |
yā cidātmani viśrāntirnamaḥ śabdena socyate | |

Namaḥ — What does it mean to say, "I bow to Bhairava?" Real bowing is to drive this physical body, this whole universe which is existing in the outside world, into the internal world, which is also a body, the subtle body, the body govern -



ing the dreaming state. Then, in turn, this subtle state must be pushed into that subtler and more refined state, the body of dreamless sleep. And ultimately all these bodies are driven inside the body of consciousness. This is real bowing and this is the meaning of 'namaskāra'.

Trayīsaptacaturyugmamaye tritayavartmani |
sthito yaḥ śaktisahitaḥ sa jayatyamṛiteśvaraḥ | |

Glory be to that Amṛiteśvara who is established in this three fold way; in the first three short vowels, in the seven long vowels, in the four vowels, and in the two vowels, along with his energies, his thirty-four śaktis which are the thirty-four consonants.

Ātmendudhāmani yugeśanareśaputra-
citrām triśūlabiladhāmani sṛiṣṭaśaktim |
vāisargike citipade'pyatha puṇḍarikām
kāñcitparām trikaparām praṇamāmi devīm | |

I bow before the Goddess Amṛiteśvarī whose real body is parābija, the mantra 'sauḥ'. It is the body where she has created her energies supreme, medium, and inferior. In the inferior state of energy taking the form of nara (individual), corresponding to the moon and to the objective world, she has differentiated her form in four plus eleven plus sixteen, or thirty one ways; from the element pṛithvī (earth) to māyā and this corresponds to the letter 'sa'. In her medium energy icchā śakti (sadāśiva), jñāna śakti (īśvara), and kriyā śakti (suddhavidyā) are existing simultaneously. That energy is called triśūla and it corresponds to the letter 'au'. In her supreme energy exists the residence of 'citipada', the seat of Lord Śiva. This corresponds to the last letter visarga 'ḥ'. Here both Śiva and Śakti exist together, indistinguishably interwoven, one in another.

Śrīmatsadāśivapade'pi mahograkālī
bhīmotkaṭabhṛkuṭīreṣyati bhaṅgabhūmiḥ |
ityākalayya paramām sthitimetya kāla-
saṅkarṣiṇīm bhagavatīm haṭhato'dhitiṣṭhet | |

Kālī, even while in the glorious state of Sadaśiva, becoming extremely terrifying and forceful, attains the ultimate state of dissolution. The aspirant experiencing this transcendental Kālī should forcefully enter into and attain that state of Kālī.

tanmadhye tu parādevī dakṣiṇe ca parāparā /
aparā vāmaśṛiṅge tu madhyaśṛiṅgo'rdhvataḥ śṛiṇu //
yā sā saṅkarṣiṇī kālī parātītā vyavasthitā //

In the central spoke of the triśūla, Lord Śivas trident, is the establishment of parā (supreme) śakti. On the right side of triśūla is the establishment of parā-parā (medium) śakti. On the left side of triśūla is the establishment of āparā (inferior)



śakti. Above this central spoke, which is parā (supreme) śakti, is saṁkarṣiṇī kālī the Divine Goddess Kālī, Amṛiteśvarī.

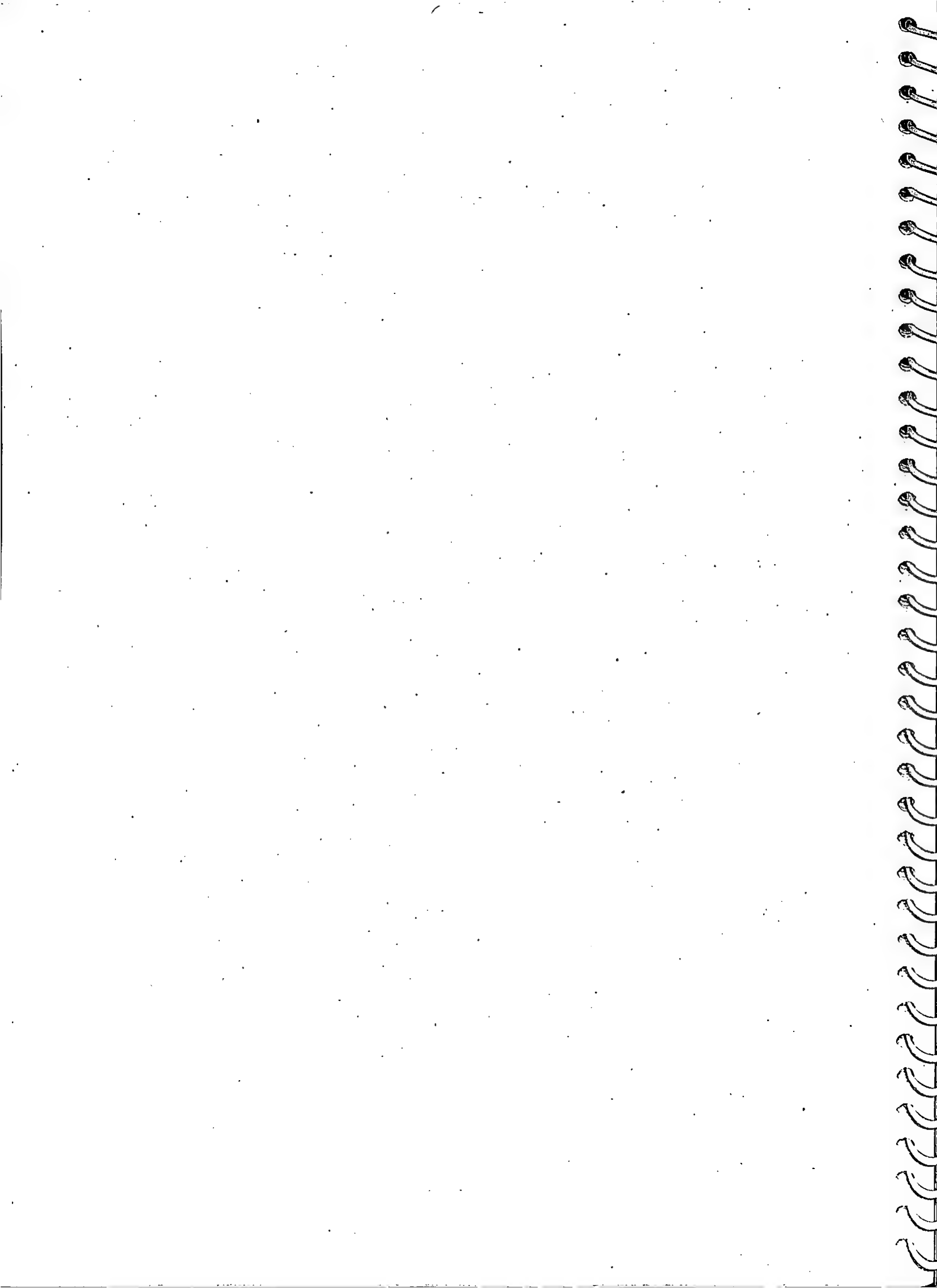
In the following verses of the Tantrāloka, composed by Abhinavagupta, he describes how he meditates and worships his Lord through mind, not through physical offerings.

kṛitvādhāradharām camatkṛitirasa-
prokṣākṣaṇakṣālitām-
āttairmānasataḥ svabhāvakuśumaiḥ
svāmodasaṁdohibhiḥ /
ānandāmṛitanirbharasvahrīdayā-
narghārghapātrakramāt
tvām devyā sahadēhadevasadane
devārcaye'harniṣam //

Meditating upon her, I bathe that Goddess with water which is the nectar of the ecstasy which She produces as cit kuṇḍalinī in mūlādhāra cakṛa. Then after bathing her, through mind I collect the flowers of absolute bliss produced by her. These flowers, with the fragrance of ecstasy, are produced by her own nature as she flows out. Then, placing these flowers in that priceless sacrificial pot, which is my own heart and which is filled with the nectar of bliss, I worship you, O Lord Śiva, along with your Śakti day and night in the temple of my body.

nānāsvādarasāmimām trijagatiṁ
hṛiccakrayantrārpitām-
ūrdhvādhastavivekagauravabharān-
niṣpīḍya niḥṣyanditam /
yatsaṁvitparamāmṛitaṁ mṛitijarā
janmāpahaṁ jṛimbhate
tena tvām haviṣā pareṇa parame
santarpaye'harniṣam //

Then, through mind I collect these three fold states of the world, which give rise to numerous sensations; the world of objectivity, the moon, having a soft taste; the world of subjectivity, fire, having a harsh and hard taste; and the world of cognition, the sun, possessing both the warmth of fire and the softness of the moon, and which is existing inside and outside of one's own body, and I establish them in the wheel of the heart where I discriminate between them. Here the wheel of the moon (objectivity) is above and the wheel of fire (subjectivity) is below. Through the strength of my meditation, I squeeze them together producing the supreme nectar of God Consciousness by which the three threats, death, birth and old age are kept away. O Lord, while residing in that supreme state of God Consciousness, I worship you day and night with the supreme offering of this nectar.



kālāgnirudrāt prasṛitam ca tejo
bhūrisphuṭam dīptataram vicintyam /
ūrdhve sthitā candrakalā ca śāntā
pūrṇāmṛitānandarasena devī //

I meditate imagining that kālāgni rudra rises from the big toe of my left foot as fire, fiery bright and radiant, and that candrakalā absolutely delightful and filled with the supreme nectar of God Consciousness, residing in sahasrāra cakra, the residence of śāntātītā kalā descends and they both meet at the place of the heart. That is the embrace of objectivity and subjectivity.

tadobhayorvahniḥ viśānayoḡāt
tejaḥśaśāṅkau dravitau ca yasmāt /
tejaḥśaśāṅka sphuṭamīṣritatvāt
bhavet tadārkaṁ tavatārārūpam //

Completely through mind I compress together at the location of my heart both the fire of kālāgni rudra and the nectar of candrakalā. There the fiery light of kālāgni rudra and the blissful light of the moon are melted and mixed together and out of this mixture is produced that incarnation which is the real sun of God Consciousness.

paraspara samāviṣṭau candre'gnīṣṭītibheḥ śaśī /
candraṁ sṛiṣṭim vijāniyāt agniḥ saṁhāra ucyate //
avatāro raviḥ prokto madhyasthaḥ paramēśvaraḥ //

When the element of the moon, the creative cycle, and the element of fire, the destructive cycle, are mixed together, one in the other, then in the center of these two, God Consciousness is incarnated. This is the Sun, this is Lord Śiva himself.

Now Abhinavagupta teaches us how to accomplish this worship through the mind.

tataḥ sakāśātprabhavāpyayausto
yasmādayaṁ viśvasamagrābhedaḥ /
etacca vidvān viditārthabhāvo
dhyāyēt yuktyātmacidarkarūpam //

From that Being which is real God Consciousness, and which comes out from the compression of these two aspects, subjectivity and objectivity, is produced the destruction and creation of 118 worlds. From this state of the sun, which is the real nature of God Consciousness, the full glory of manifestation has come into existence. This mental worship is to be accomplished by that elevated aspirant who has really understood the reality of subjectivity and objectivity. Employing a divine technique taught by his master, he must meditate on the fact that it is one's own self who is the actual being of the sun, God Consciousness.



Om namaḥ sivāya

I bow before Lord Śiva.

Dvāreśā navarandhragāḥ hṛdayago-
vāsturganeśo mahān
śabdādyā guravaḥ samīradasakam
tvādhārasaktyātmakam /
ciddevo'thavimarśasaktisahitaḥ
śāḍguṇyamaṅgāvalir
lokeśāḥ karaṇāni yasya mahimā
taṁ netranāthaṁ stumaḥ //

I bow to that Netranātha, Amṛiteśvara, who is fond of His nectar producing third eye, and in whose glamorous body the nine openings are nine doorkeepers which are the nine incarnations of (Dvāreśā) Gaṇeśa; whose heart is Gaṇeśa, His son, the director of the one hundred Vāstu Devata; whose five sensations are the five classes of Masters; whose mūladhāra cakra consists of the ten layers of vayu which fill the universe; who is the Lord of Consciousness always united with His energy of Consciousness; whose six limbs are His six universal attributes, all knowingness, complete fullness, eternal knowledge, absolute freedom, inexhaustible energy, and infinite energies; and whose ten internal organs are the ten protectors of this world protecting it from all ten sides.

vigalati bhavadaurgatyam
mokṣaśrīḥ śrayati hṛitkajam kacati /
prasarati paramānando
yatra tadīśārcanam jayati //

Wherein, whose worship the misery of this universe is brought to an end and the possession of the wealth of salvation appears. Where the lotus of the heart blooms and the Supreme blissful state flows from all sides. Let that worship be glorified always.

Om Juṁ Saḥ Amṛiteśvara Bhairavāya Namaḥ

(repeat 10 times)

Repeating the sacred mantras 'om', 'juṁ' and 'saḥ' I bow before that Bhairava who is the Lord of the Bliss of Enlightenment.

karpūra gauram karuṇāvatāram
saṁsāra sāram bhujagendra hāram /
sadā vasantaṁ hṛidayāravinde
bhavam bhavānī sahitaṁ namāmi //

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I bow before that Lord Śiva whose body is white like camphor, who is the incarnation of supreme grace and the essence of this ever changing universe and who is garlanded with snakes and vibrates in the lotus hearts of all His devotees. And, I bow before his inseparable consort Pārvatī, the divine Mother.

ādhīnāmagadhaṁ divyaṁ
vyādhīnāṁ mūlakṛintanam /
upadravāṇāṁ dalanaṁ
mahādevamupāśmahe //

We worship that Lord Mahādeva, the only Supreme Divinity who is divine medicine for all mental afflictions, who is the complete destroyer of all diseases, both mental and physical, and who dispels all misfortunes.

tvayyeva bhātaḥ smṛtivismṛitī te
dvayorapi tvaṁ svayameva bhāsi /
tathāpi sāmukhyasukhābhivarṣiṇī
smṛtiḥ priyā te nahi vismṛitirme //

Remembering you and forgetting you both reside in you, O Lord, as you alone shine in these both. Even then, O Lord, I treasure remembering you, not forgetting you, for in remembering you I enjoy the nectar of your nearness.

maheśvare vā jagatāmadheśvare
janārdane vā jagadantarātmani /
na kopi bhedapratipattirasti me
tathāpi bhaktistarūṇendusekhare //

Devotion to Lord Śiva, who is the master of the three worlds, and devotion to Lord Nārāyaṇa, who resides in the heart of each and every living being, exists for me equally because nowhere does there exist a distinction of devotion. Even then, O my Lord, I prefer devotion to Lord Śiva on whose forehead shines the crescent moon.

bhānūnā tuhinabhānūnā bṛihad-
bhānūnā ca vinivartitaṁ na yat /
yena tajjagiti śāntimāntaraṁ
dhvāntameti tadupāśmahe mahāḥ //

We bow before, and worship, that Supreme effulgent light of consciousness where the light of the Sun has no glory, where the light of the moon has ceased to function, and where the light of the fire is extinguished, by which light the internal darkness of ignorance instantly vanishes.

Handwritten text in a cursive script, likely a list or index, running vertically along the right edge of the page.

samgrahaṇa sukhaduḥkhalakṣaṇaṁ
mām prati sthitamidaṁ śṛṇu prabho /
saukhyameṣa bhavatā samāgamaḥ
svāminā viraha eva duḥkhitā //

O Lord, please listen to the real description of my pleasure and my pain. Union with your nature is my pleasure and separation from you, my Master, is the cause of my pain.

dāsadhāmni viniyojito'pyaham
svecchayaiva paramēśvara tvayā /
darśanena na kimāsmi pātritaḥ
pādasamvahanakarmanāpi vā //

O supreme Lord, although it is by your will that I have been placed in the position of being your slave, why, even then, have I not been qualified to have your audience, your gaze or even the act of touching your feet.

śaktipātasameye vicāraṇaṁ
prāptamīśa na karoṣi karhicit /
adya mām prati kimāgataṁ yataḥ
svaparakāśanavidhau vilambase /

O independent Lord, at the time of showering your grace on me, you should have considered whether I was qualified for this grace. But, you never think in this way. Having received this grace look at my plight now that you delay in revealing your nature.



aṣṭāṅgatāvati prāṇe tvapāṇe'bhyudayonmukhe /
tāvat sā kumbhakāvasthā yogībhiranubhūyate //

*When the outgoing breath, which travels from the center of the eye -
brows to external twelve finger spaces is over, and the incoming
breath has yet to begin, there is an automatic pause which a yogi
realizes and where he remains one pointed.*

yathā nimīlane kāle prapañco naiva dṛiṣyate /
tathaivonmīlane syāccedetaddhyānasya lakṣaṇam //

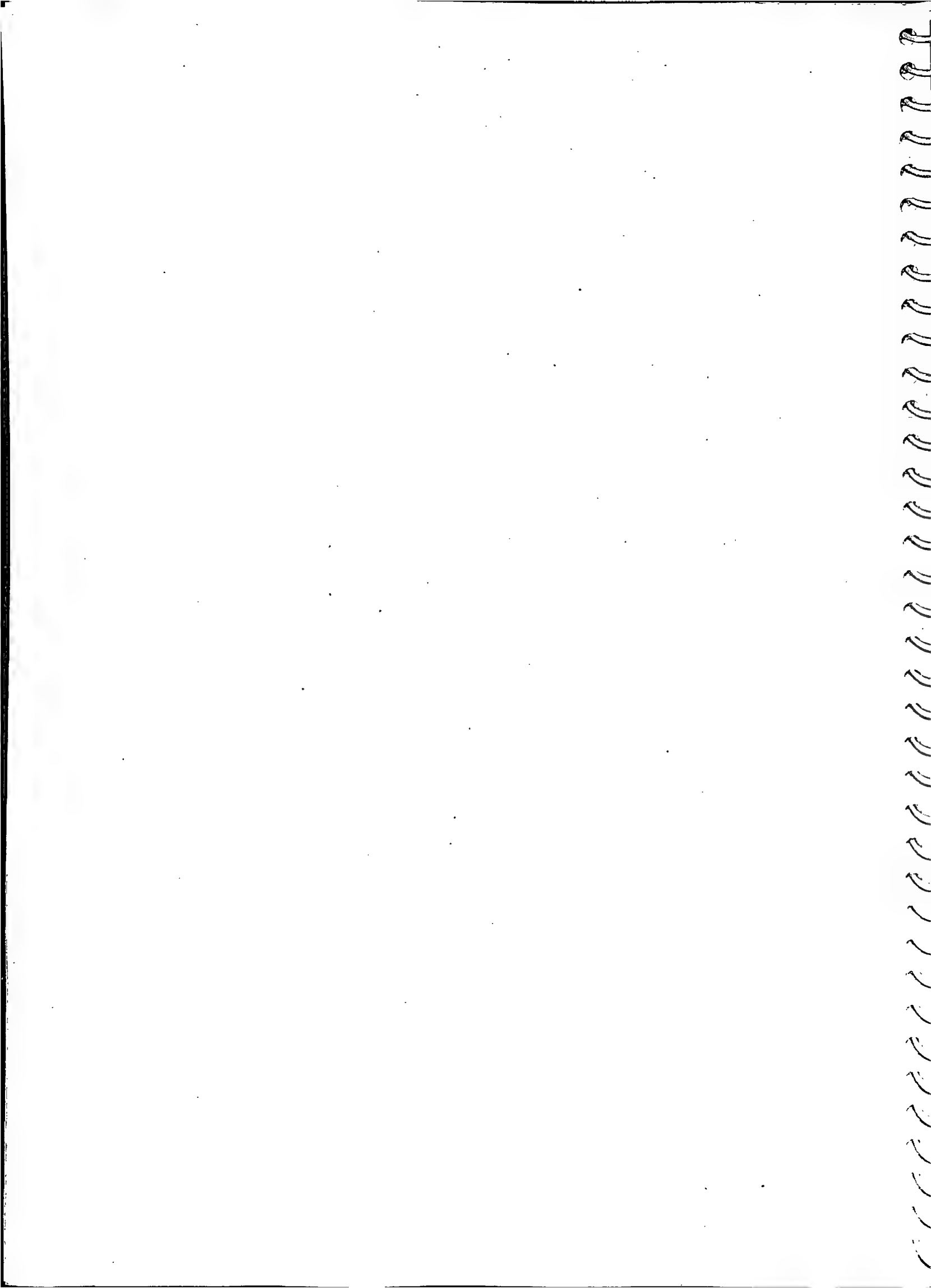
*Just as the external differentiated world is not seen at the time of
closing ones eyes, so in the same way while practicing this medita -
tion even though his eyes remain wide open, by the Grace of God,
this yogi sees nothing. This is the symptom of correct meditation.*

prakāśamāne paramārthabhānau naśyatyavidyātimire samaste /
tadā budhā nirmaladṛiṣṭayo'pi kiñcinna paśyanti bhavaprapaṇcam //

*When, while he is doing this practice, he realizes the Sun of Supreme
Knowledge, and when his ignorance is ended and he becomes a real -
ized soul, then no matter whatever he does he is soaked in God
Consciousness everywhere and he has attained eternal samadhi.*

prāṇāṣṭavāyusaṁcārah pāṣāṇa iva niṣcalaḥ /
parajīvaikyadharmajño yogī yogaviducyate //

*When his breath has automatically stopped completely, at that time
he is just like a rock, and then he beholds the union of limited being
in unlimited being. This kind of yogi is said to be a real master of
yoga.*



Bhairava Stotra

Śiva Stuti
of
Śrī Abhinavagupta

Om

vyāpta carācara, bhāva viśeṣam
cinmayam ekam, anantam anādim /
bhairavanātham, anātha śaraṇyam
tanmaya citta, tayā hṛidi vande // 1

I, Abhinavagupta, with one pointed devotion, am praying to that supreme all pervading Lord Śiva, who is himself present in each and everything that exists, and who through realization reveals himself as the one limitless Bhairavanātha the protector of the helpless.

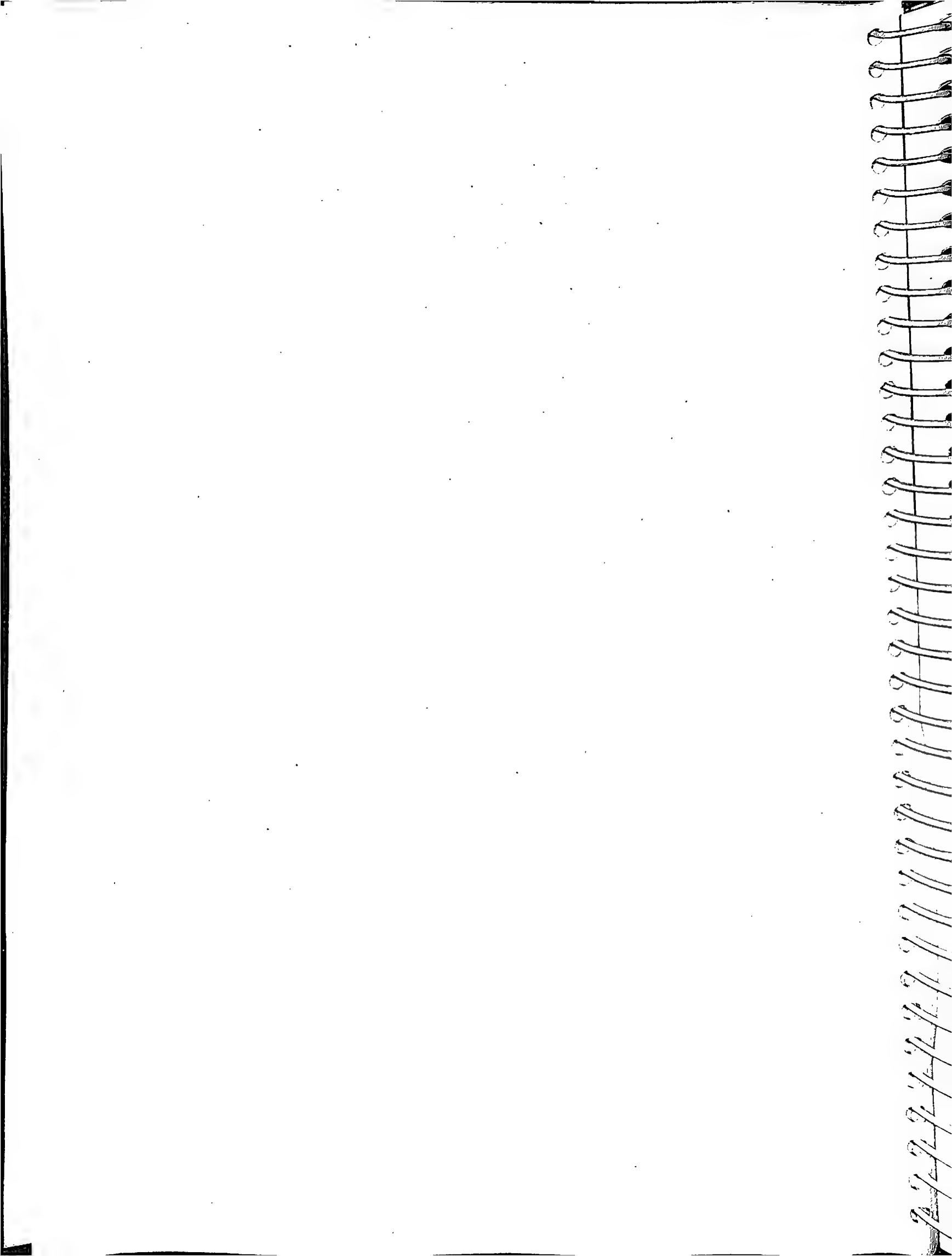
tvanmayam etad, aśeṣam idānīm
bhāti mama tvad, anugraha śaktyā /
tvam ca maheśa, sadaiva mamātmā
svātma mayam mama, tena samastam // 2

By the energy of your grace it has been revealed to me that this vibrating universe is your own existence. Thus, O Lord Śiva, this realization has come to me that you are my own soul and as such this universe is my own expression and existence.

svātmani viśva, gate tvayi nāthe
tena na saṁsṛiti, bhīteḥ kathāsti /
sat svapi durdhara, duḥkha vimoha
trāsa vidhāyiṣu, karma gaṇeṣu // 3

O possessor of everything, though your devotees, bound by karma and conditioning of mind, are caught in the net of destiny that arouses troubles and bondage, still they are not afraid of the fret and fever of this world. Having realized this universe as your own existence they are not afraid of worldly difficulties, because fear exists only when there is some one else to inflict it. But when there is none other than you how can fear arise.

antaka mām prati, mā dṛisamenām
krodha karāla, tamām vida dhīhi /
saṁkara sevana, cintana dhīro
bhīṣaṇa bhairava, śakti mayo smi // 4



O angel of death, do not look towards me with wrathful and frightening eyes as I am always absorbed in the worship of Lord Śiva. Through constant devotion, meditation and reflection I have become steadfast and courageous, one with the energy of the terrifying Bhairava. Thus, your dreadful and frightening looks can do me no harm.

ittham upoḍha, bhavan maya saṁvit
dīdhiti dārita, bhūri tamisraḥ /
mṛityur yamāntaka, karma piśācāir
nātha namostu, na jātu bibhemi // 5

O Lord Bhairava, I offer salutations to you who has awakened me to the realization that everything in existence is you alone. As a result of this awakening the darkness of my mind has been destroyed and I am neither frightened of the evil family of demons nor am I afraid of Yama, the fearful Lord of death.

prodita satya, vibodha marīci
prokṣita viśva, padārtha satatvaḥ /
bhāva parāmṛita, nirbhara pūrṇa
tvayy aham ātmani, nirvṛittim emi // 6

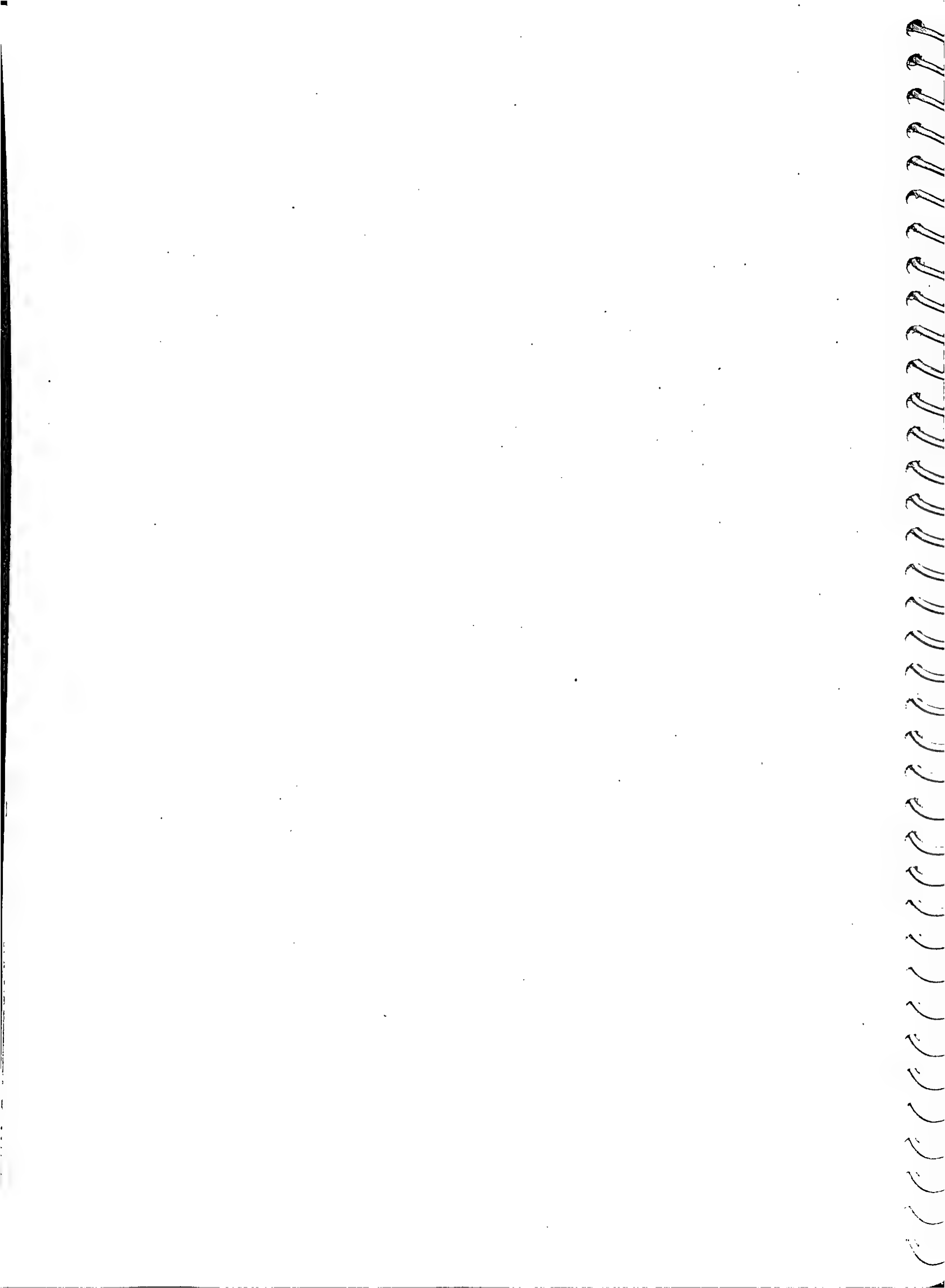
O Lord Śiva, it is through your existence, revealed to me by real knowledge, that I realize all attachments and all that exists in this universe is activated by you. It is by this awakening that my mind becomes saturated with immortal devotion and I experience supreme bliss.

mānasa gocaram, eti yadaiva
kleśa daśā tanu, tāpa vidhātrī /
nātha ! tadaiva, mama tvadabheda
stotra parāmṛita, vṛiṣṭi rudeti // 7

O Lord, sometimes I feel misery which arouses torment in my mind, but at that same moment, blessed by a shower of your grace, a clean and clear vision of my oneness with you arises, the impact of which my mind feels appeased.

saṅkara satyam, idaṁ vrata dāna
snāna tapo bhava, tāpa vināśi /
tāvaka śāstra, parāmṛita cintā
śyandati cetasi, nir vṛitti dhārā // 8

O Lord Śiva, it is said that through charity, ritual bath and the practices of penance the troubles of worldly existence subside, but even more than this, by remembrance of the sacred śāstras and your words alone the current of immortality like a stream of peace enters my heart.

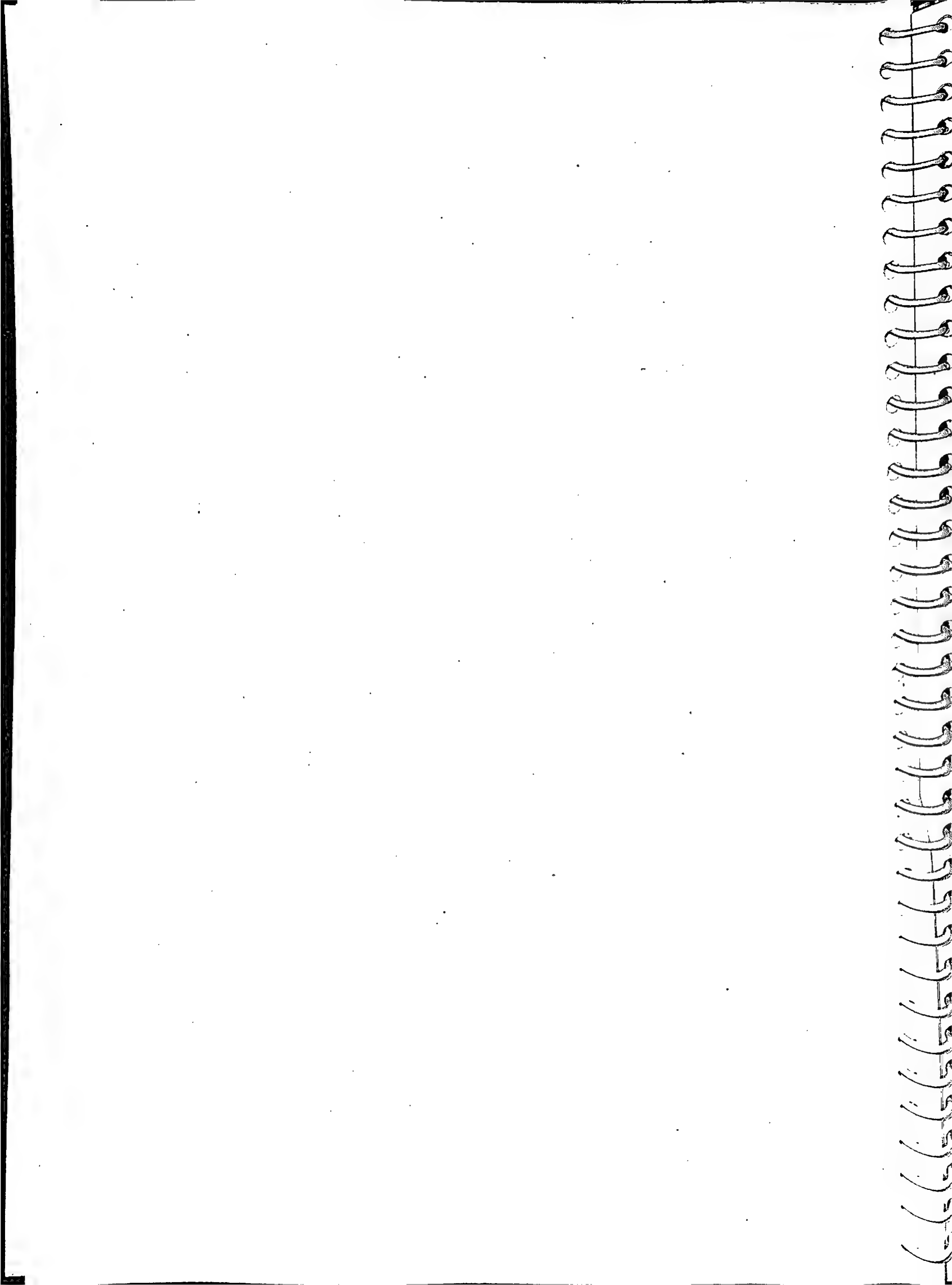


nṛityati gāyati, hṛīṣyati gāḍham
saṁvid iyaṁ mama, bhairavanātha /
tvāṁ priyam āpya, svadarśanam ekam
durlabham anya, janaiḥ sama yajñam // 9

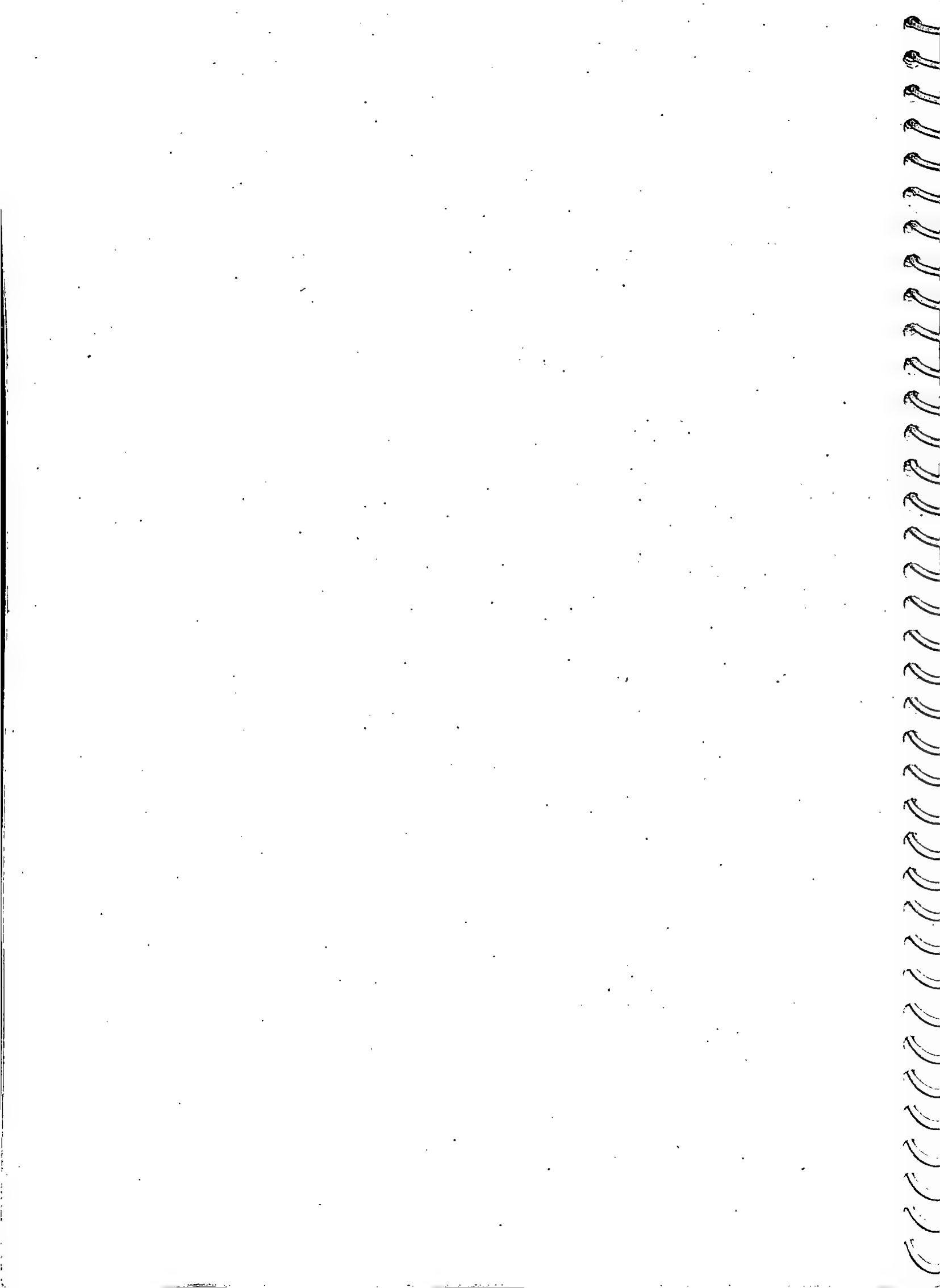
O Lord Bhairava, through my utmost faith I have perceived you in the unique sacrifice of oneness, which otherwise is not possible though performing mountains of rituals. Being filled with your presence my consciousness intensely dances and sings, enjoying its own ecstasy.

vasu rasapauṣe, kṛiṣṇa daśam yām
abhinavaguptaḥ, stavam imam akarot /
yena vibhur bhava, maru san tāpaṁ
samayati jhaṭiti, janasya dayāluḥ // 10

O compassionate Lord, under the influence of your glory and for the benefit of your worshipers, I Abhinavagupta have composed this hymn. By meditation and recitation of this hymn within a moment that merciful Lord Bhairava destroys the torments and sufferings springing from this wilderness of saṁsāra.



So'ham So'ham
So'ham Śivo'ham
So'ham Śivo'ham
So'ham Śivo'ham
So'ham so'ham
So'ham Śivo'ham
So'ham Śivo'ham
So'ham Śivo'ham
I am not this body, this body is not mine !
I am not this body, this body is not mine !
So'ham So'ham
So'ham Śivo'ham
So'ham Śivo'ham
So'ham Śivo'ham
I am not this mind, this mind is not mine !
I am not this mind, this mind is not mine !
So'ham So'ham
So'ham Śivo'ham
So'ham Śivo'ham
So'ham Śivo'ham
I am not this ego, this ego is not mine !
I am not this ego, this ego is not mine !
So'ham So'ham
So'ham Śivo'ham
So'ham Śivo'ham
So'ham Śivo'ham
om namaḥ śivāya, om namaḥ śivāya !
om namaḥ śivāya, om namaḥ śivāya !
So'ham So'ham
So'ham Śivo'ham
So'ham Śivo'ham
So'ham Śivo'ham
So'ham So'ham
So'ham Śivo'ham
So'ham Śivo'ham
So'ham Śivo'ham
So'ham So'ham
So'ham Śivo'ham
So'ham Śivo'ham
So'ham Śivo'ham



Om amṛiteśvarabhairavaṁ svacchandanāthaṁ
śrikanṭhanāthaṁ ṛṣi durvāsasam /
mānasaputraṁ tryambakanāthaṁ
āmardakanāthaṁ śrīnāthaṁ //
mānasaputrīm ardhatryambakākhyam
tryambakādityam /
saṅgamādityam
varṣādityam aruṇādityam //

Salutations to Lord Amṛiteśvarabhairava, Svacchandanātha, Śrikanṭhanātha, the sage Durvāsa, his mind born sons Tryambakanātha, Āmardakanātha, Śrīnātha and his mind born daughter Ardhatryambakā. Salutations to the Masters Tryambakāditya, Sangamāditya, Varṣāditya, and Aruṇādityā.

ānandaṁ somānandaṁ utpaladevaṁ
ācāryavaraṁ śrīsambunāthaṁ /
lakṣmaṇaguptaṁ abhinavaguptaṁ
kṣemarājaṁ yogarājaṁ ca //

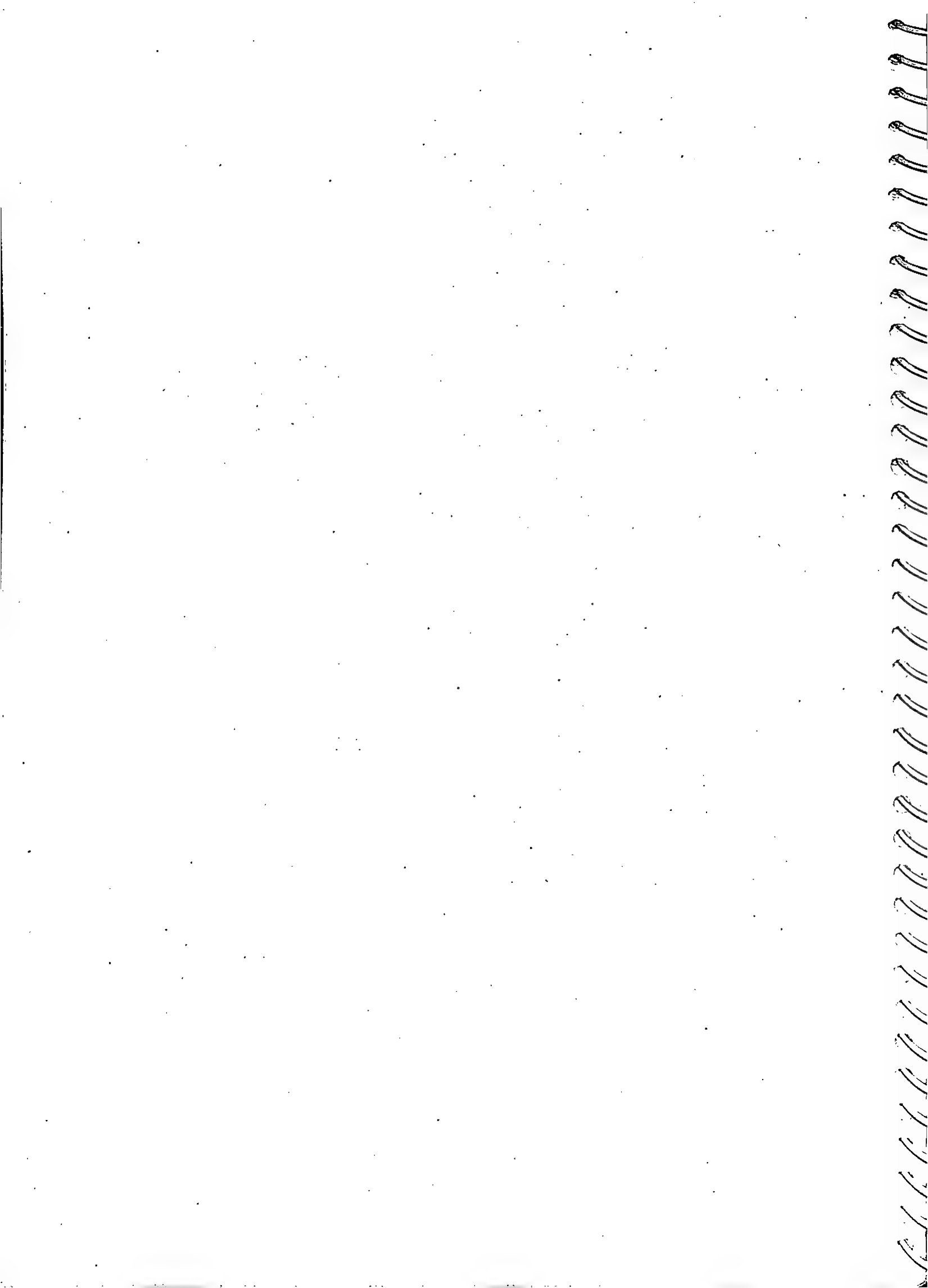
Salutations to the masters Ānanda, Somānanda, Utpaladeva, Āchārya Śham - bunātha, Lakṣmanagupta, Abhinavagupta, Kṣemarāja, and Yogarāja

śrīgurumanakākaṁ saivācāryaṁ rāmaṁ
tat śiṣyaṁ śrī mahatābakākam /
guru santati rūpen avatāritaṁ
saivaśambhuṁ īśvarasvarūpaṁ ca //

Salutations to Swamī Manakāka, Swamī Rām, his disciple Swamī Mahatābakāk and their successor and disciple Īśvarasvarūpa (Swami Lakshmanjoo), the embodiment of compassion and love.

bhairavaṁ, rudraṁ, śiva tantraṁ
ālayaṁ karuṇālayam /
namāmi bhāgavat pādaṁ
śaṅkaraṁ loka śaṅkaraṁ //
śaṅkaraṁ śaṅkarācāryaṁ
mahāntaṁ abhinavaguptaṁ /
śaiva śaṅkar āvatāritaṁ
īśvarasvarūpaṁ punaḥ punaḥ namāmi //

Again and again I bow before the lotus feet of the Great Master Īśvarasvarūpa, the depository of all forms of the Śaiva Āgama, monist, dualist, and monist cum dualist. He is the successor of the great master Abhinavagupta and the embodiment of the all auspicious Lord Śiva the benefactor of the entire cosmos.



asmad rūpa samāviṣṭaḥ
svātmanātmanivāraṇe .
śivaḥ karotu nijayā
namaḥ śaktyā tatātmane

asmad rūpa samāviṣṭaḥ
svātmanātmanivāraṇe
śivaḥ karotu nijayā
namaḥ śaktyā tatātmane

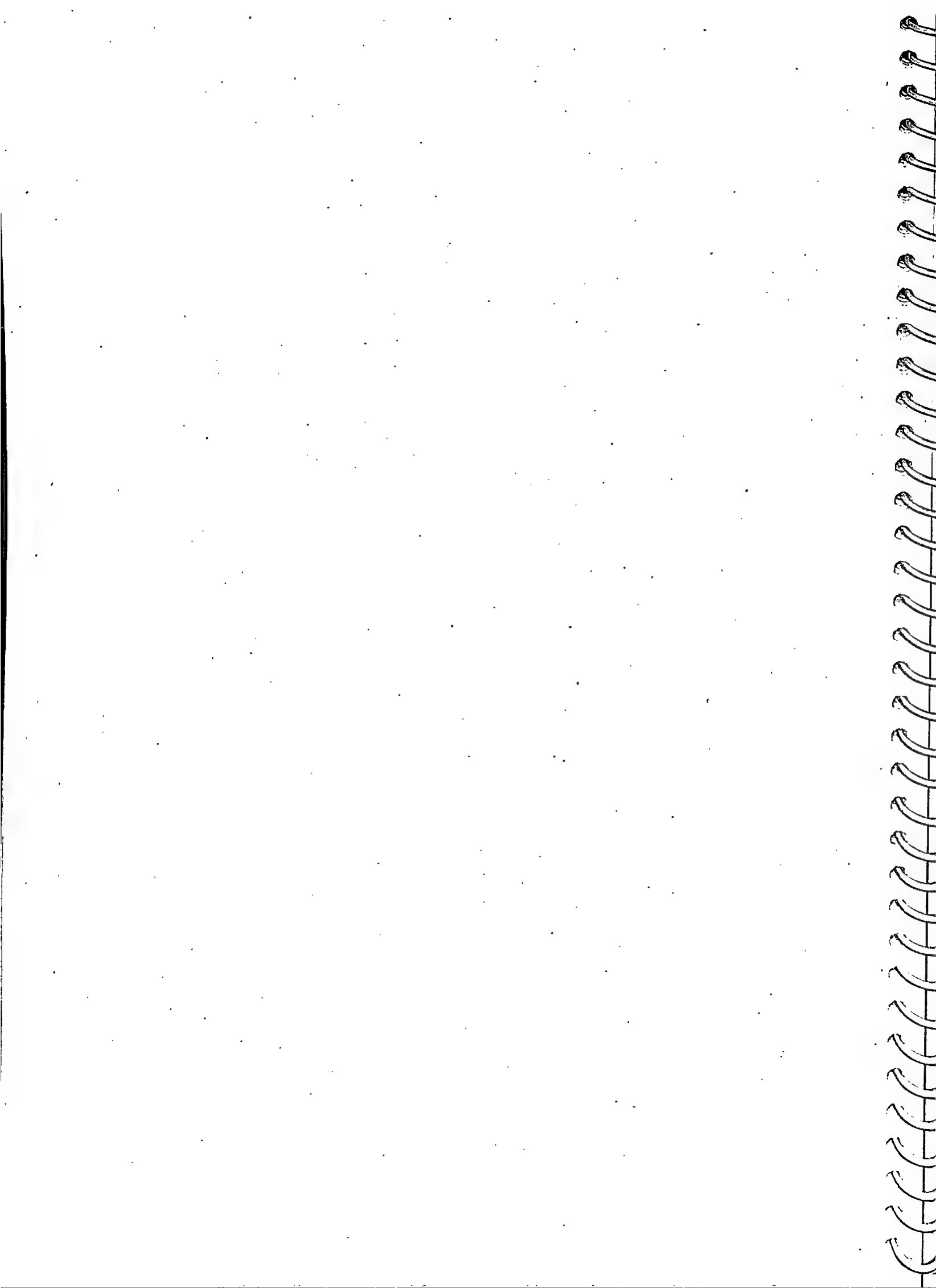
asmad rūpa samāviṣṭaḥ
svātmanātmanivāraṇe
śivaḥ karotu nijayā
namaḥ śaktyā tatātmane

Let Śiva, who is my own nature, bow down to his real nature,
Universal Śhiva, through his own Śhakti for the removal of
bondage and limitation which is none other than Śhiva.

O'Lord, although I don't know the real way of worshipping you
I have worshipped you with all of my devotion. O'Lord, please
enter in my heart along with Pārvatī until I will adore you next!

puṣpanjalim samarpayāmi śri guru charan kamalebhyo namaḥ

Offering a handful of flowers to the feet of the Master, I bow down.



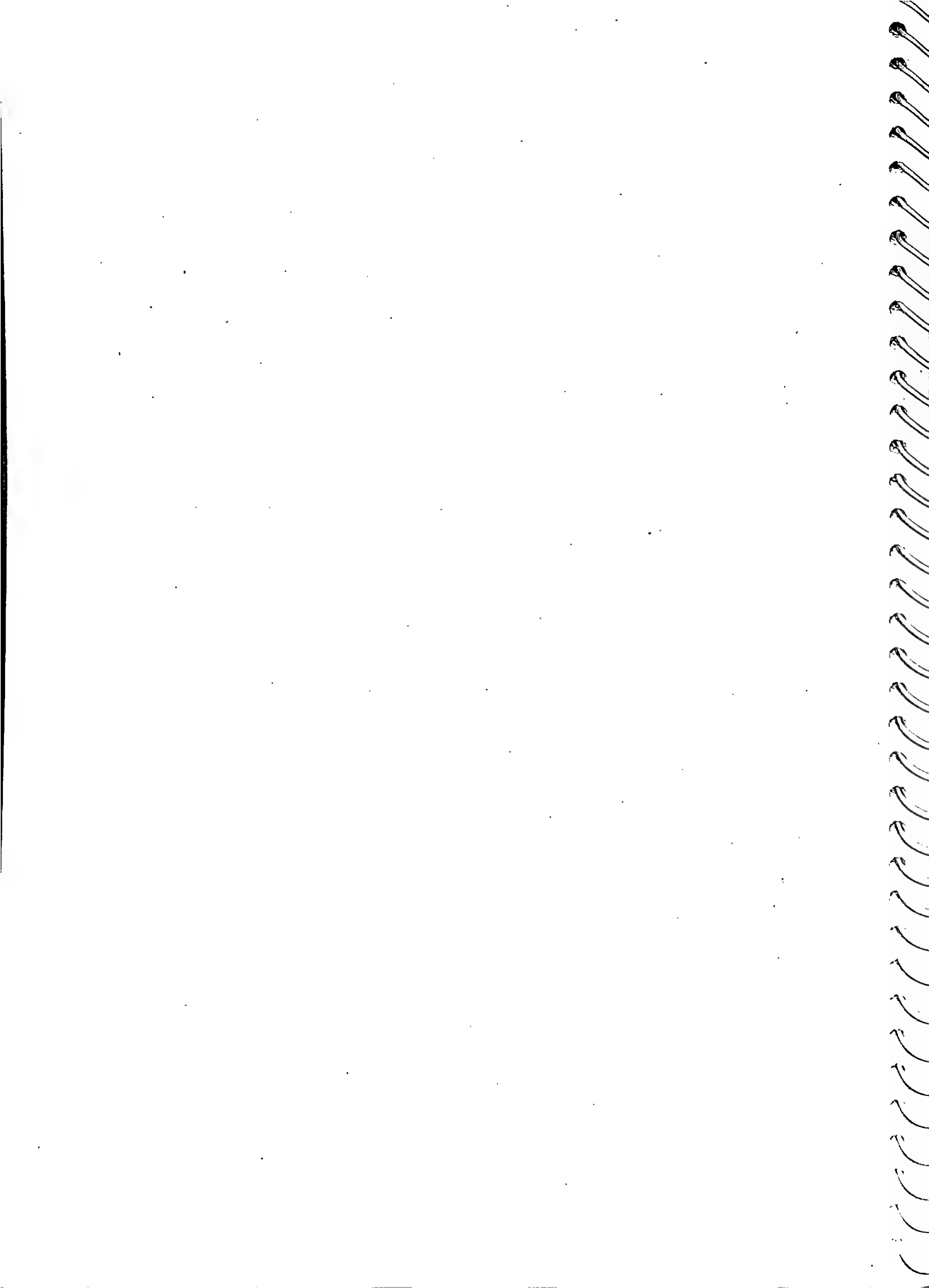
Annual Birthday Celebration

The following verses were selected by Swamiji to be recited on his Birthday.

Śrī Gurave Namaḥ Śrī Svachchandaḥhairavāya

- tripañcanayanam devam jaṭāmukuta-maṇḍitam /
candrakoṭi-pratikāśam candrārdha-kṛita-śekharam // 1
pañca-vaktram viśālākṣam sarpagonāsa-maṇḍitam /
vṛścikair-agni-varṇa-bhair-hāreṇa tu virājitam // 2
kapāla-mālā-bharaṇam khadga-khetaka-dhāriṇam /
pāśāṅkuśa-dharaṇam devam sara-hastam pinākinam // 3
varadābhaya-hastam ca muṇḍa-khaṭvāṅga-dhāriṇam /
viṇā-ḍamaru-hastam ca ghaṭṭā-hastam trisulīnam // 4
vajra-daṇḍa-kṛitāṭopam para-svāyudha-hastakam /
mudgareṇa vicitreṇa vartulena virājitam // 5
siṃha-carma-parīdhānam gaja-carṃottarī-yakam /
aṣṭā-daśa-bhujam devam nīlakaṇṭham sutejasam // 6
ūrdhva-vaktram mahesāni sphatikābham vicintayet /
āpītam pūrva-vaktram tu nīlot-paladala-prabham // 7
dakṣiṇam tu vijānīyād-vānam caiva vicintayet /
dāḍimī-kusuma-prakhyam kuṅkumodaka-saṃnibham // 8
candrārbuda-pratikāśam paścimaṇ tu vicintayet /
svachchanda-bhairavam devam sarva-kāma-phalapradam // 9
dhyāyedvai yastu yuktātmā kṣipram sidhyati mānavah /
yā sā pūrvam mayā khyātā aghorī śaktiruttamā // 10
bhairavam pūjayitvā tu tasyot-saṅga-gatam smaret /
yādṛiṣam bhairavam rūpam bhairavyāstād-ṛigeva hi // 11
īṣat-karāla-vadanam gambhiravi-pulasvanam /
prasan-nāsyam sadā-dhyāyed-bhairaviṃ vismite-kṣaṇam // 12

- ### Śrī Bahurūpa-garbha Stotraḥ
- brahmādi-kāraṇa-tītam sva-śaktyānanda-nirbharam /
namāmi paramesānam svachchandaṇ viranāyakam // 1
kailāsa-śikharā-sīnam devadevaṇ jagadgurum /
papraccha prapātā devī bhairavam vigatāmayam // 2



Śrī Devī Uvāca

prāyaś-citteṣu sarveṣu samayol-laṅghaneṣu ca /
mahābhayeṣu ghoreṣu tīvropa-drava-bhūmiṣu // 3
cchidrasthāneṣu sarveṣu sadupāyaṁ vada prabho! /
yenā ' yāsena-rahito nirdoṣaśca bhavennarah // 4

Śrī Bhairava Uvāca

śriṇu devī! paraṁ guhyaṁ rahasyaṁ paramād-bhutam /
sarva-pāpa-praśamanaṁ sarva-duḥkha-nivāraṇam // 5
prāyaś-citteṣu sarveṣu tīvreṣu 'pi vimocanam /
sarva-cchidrāpa-haraṇam sarvārti-vini-vārakam // 6
samayol-laṅghane ghore japādeva vimocanam /
bhoga-mokṣa-pradaṁ devī! sarva-siddhi-phalapradam // 7
satajāpyena suddhyanti mahā-pāta-kiṇo 'pi ye /
tada 'rdhaṁ pātaṁ hanti tat-pādenopapātakam // 8
kāyikaṁ vācikaṁ caiva mānasaṁ sparsa-doṣajam /
pramādād-icchayā vā 'pi sakṛit-jāpyena suddhyati // 9
yāgārambhe ca yāgānte paṭhitavyaṁ prayat-nataḥ /
nitye naimit-tike kāmye parasyāpyā-'tmano 'pi vā // 10
nischidra-karaṇam proktaṁ svabhāva-paripūrakam /
dravyahīne mantrahīne yajña-yoga-vivarjite // 11
bhakti-śraddhā-virahite suddhi-śūnye viśeṣataḥ /
mano-vikṣepa-doṣe ca vilope paśu-vikṣite // 12
vidhihīne pramāde ca-japtavyaṁ sarva-karmasu /
nātaḥ parataro mantro nātaḥ paratarā stutiḥ // 13
nātaḥ paratarā kācit-samyak-pratyāṅgirā priye /
iyaṁ samaya-vidyānāṁ rāja-rājeśvarī-śvari! // 14
paramā 'pyāyanam devī! bhairavasya prakīrtitam /
prīṇanam sarva-devānāṁ sarva-saubhāgya-vardhanam // 15
stavarāja-mimaṁ puṇyaṁ śrīṇvaṣvā 'vhitā priye /

asya śrī bahurūpa bhaṭṭāraka stotrasya
śrī vāmadeva ṛṣiḥ anuṣṭup-chandaḥ
śrī bahurūpa bhaṭṭārako devatā ātmano vān-manah kāyopār-jita-pāpa-
nivāraṇ-ārtham catur-varga siddhyarthe pāṭhe viniyogaḥ //

atha dhyānam

vāme khetaka-pāśa-sarṅga-vila sat - daṇḍam ca viṇāṇṭike
bibhrāṇam dhvajā-mudgarau svanibhade vyaṅkaṁ kuṭhāraṁ kare
dakṣe sya'ṅkuṣa-kandaleṣu-ḍamarūn - vājara-trisula-bhayān-
rudrastham sara-vaktram-indu-dhavalam svacchanda-nātham śtumah

atha gāyatrī

Om bahurupāya vidmahe koṭar-ākṣāya dhīmahi
tanno 'ghoraḥ pracodayāt //3//



atha mūlam

aghorebhyo 'tha ghorebhyo ghoraghoratarībhyasca /
sarvataḥ sarva! sarvebhyo namaste rudrarūpebhyah // 10 //

Śrī Bhairavaḥ

om namaḥ paramākāśa-śāyine paramātmāne /
 śivāya parasamśānta-nirānanda-padāya te // 1
avācyā-yā-prameyāya pramātre viśva-hetave /
 mahā-sāmānya-rūpāya sattām-ātraika-rūpiṇe // 2
ghoṣādi-daśadhā-śabda-bīja-bhūtāya sambhave /
 namaḥ śāntogra-ghorādi-mantra-sandarbhā-garbhīṇe // 3
revatī-saṅga-visrambhā-samāsleṣa-vilāsine /
 namaḥ samarasāsṣvāda-parānandopabhogine // 4
bhogapaṇe namastubhyaṁ yogīśaiḥ pūjitātmāne /
 dvayanir-dalanodyoga-samullāsita-mūrtaye // 5
sarat-prasara-vikṣobha-viśiṣṭ-ākṣhīla-jantave /
 namo māyā-svarūpāya sthānave parameṣṭhīṇe // 6
ghora-saṁsāra-sambhoga-dāyine sthītikārīṇe /
 kalā-dikṣiti-paryanta-pāline vibhave namaḥ // 7
rehanāya mahāmoha, dhvānta-vidhvaṁ-sahetave /
 hṛdayāmbhoja-saṁkoca-bhedīṇe śivabhānave // 8
bhoga-mokṣa-phala-prāptir-hetuyoga-vidhāyine /
 namaḥ parama-nirvāṇa - dāyine candra-maulaye // 9
ghoṣyāya sarva-mantrāṇāṁ sarvavāṇ-maya-mūrtaye /
 namaḥ sarvāya śarvāya sarva-pāśāpa-hārīṇe // 10
ravanāya ravāntāya namaste rāvarāviṇe /
 nityāya supra-buddhāya sarvāntarata-māya te // 11
ghoṣāya paranādānta-ścarāya khacarāya te /
 namo vākpataye tubhyaṁ bhavaya bhava-bhedīṇe // 12
ramaṇāya ratīśāṅga-dāhīṇe citra-karminīṇe /
 namaḥ śailasuta-bhartre viśvakartre mahātmāne // 13
tamaḥ pāra-pratiṣṭhāya sarvānta-padagāya te /
 namaḥ samasta-tattvādhva-vyāpīṇe citśvarūpiṇe // 14
revadvarāya rudrāya namaste rūparūpiṇe /
 parā-parapari-spanda-mandirāya namo namaḥ // 15
bharit-ākṣhīla-viśvāya yoga-gamyāya yogīṇe /
 namaḥ sarve-śvareśāya mahā-haṁsāya sambhave // 16
carcyāya carcanīyāya carcakāya carāyate /
 ravīndu-sandhi-saṁsthāya mahā-cakreśa te namaḥ // 17
sarvā-nusyūta-rūpāya sarvā-cchādaka-śaktaye /
 sarva-bhakṣaya śarvāya namaste sarvavedīṇe // 18
ramyāya valla-bhāktrānta-dehārdhāya viyogīṇe /
 namaḥ prapannaduṣprāpya-saubhāgya-pñaladāyīṇe // 19



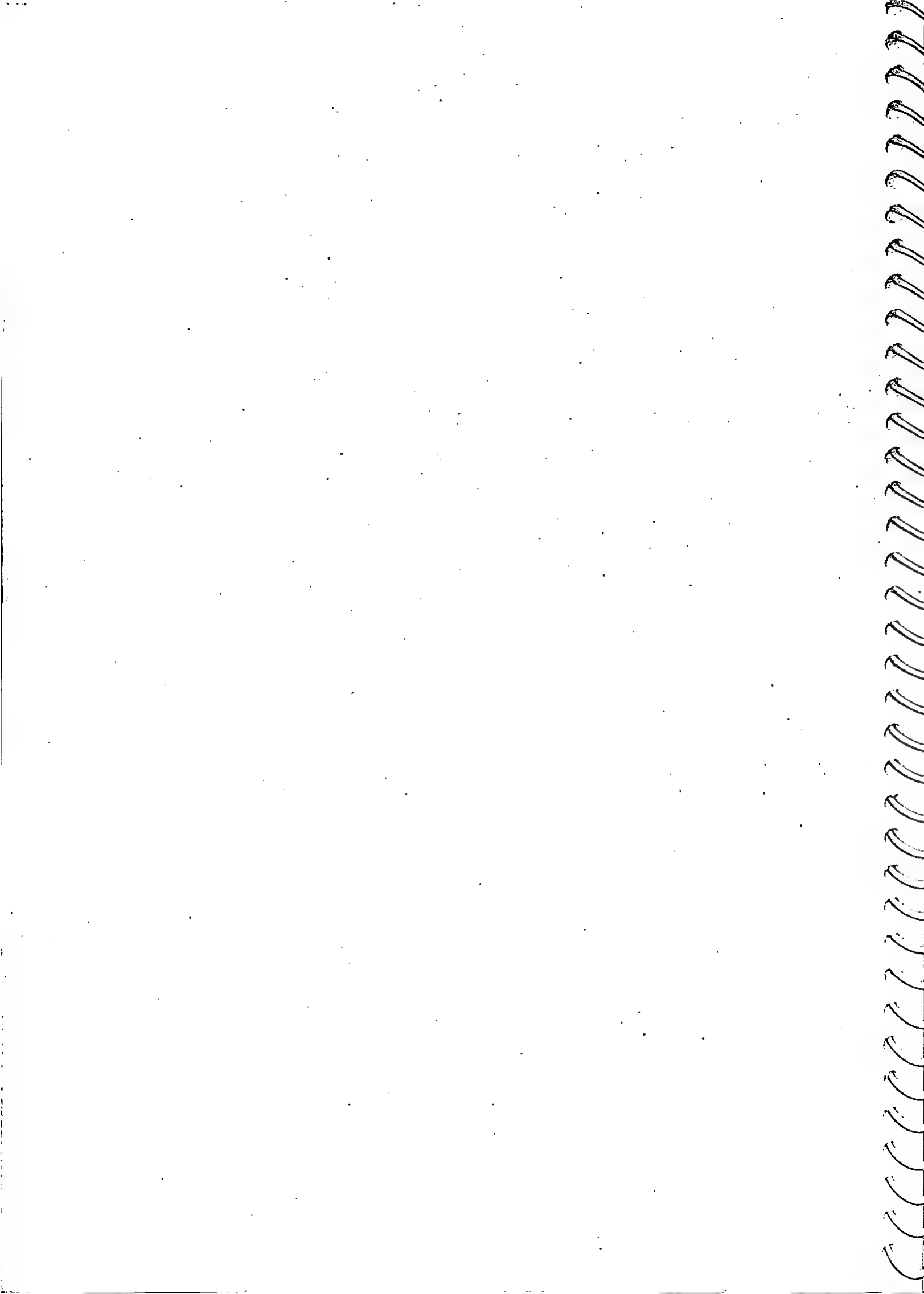
tanmaheśāya tattvārtha-vedine bhavavedine /
 mahā bhairava-nāthāya bhakti-gamyāya te namaḥ // 20
 śakti-garbha-pravodhāya śaraṇyāyā 'śarīṇe /
 śānti-puṣṭyādi-sādhya-rtha-sādhakāya namo 'stu te // 21
 ravat-kunḍalīni-garbha-prabodha-prāpta-śaktaye /
 utsphoṭa-nāpaṭu-prauḍha-paramākṣara-mūrtaye // 22
 samastavyasta-saṁgrasta-raśmi-jālodar-ātmaṇe /
 namastubhyaṁ mahāmina-rūṇe viśvagarbhīṇe // 23
 revāraṇīsamud-bhūta-vahni-jvālābhāsīṇe /
 ghaṇī-bhūta-vikalpātma-viśva-bandha-vilāpīṇe // 24
 bhoginī-syandanā-rūḍhi-prauḍhi-mālabdha-garvīṇe /
 namaste sarva-bhakṣyāya param-āmṛita-lābhīṇe // 25
 naphakoṭi-samāveśa-bharitākṣhila-sṛṣṭaye /
 namaḥ śakti-śarīrāya koṭidvīṭaya-saṅgīṇe // 26
 mahā-moha-malā-krānta-jīva-vargāva-bodhīṇe /
 maheśvarāya jagatām namaḥ kāraṇa-bandhave // 27
 stenonmūlana-dakṣaika-smṛitaye viśva-mūrtaye /
 namaste 'stu mahādeva-nāmne para-svadhātmaṇe // 28
 rugdrāṇīṇe mahāvīrya-ruru-vaṁśavināśīṇe /
 rudrāya drāvitā-śeṣa-bandhanāya namo 'stu te // 29
 dravat-para-rasāsvāda-carvaṇodyukta-śaktaye /
 namastri-daśa-pūjyāya sarva-kāraṇa-hetave // 30
 rupātīta namastubhyaṁ namaste bahurūṇe /
 tryambakāya tridhāmānta-scarīṇe ca tri-cakṣuṣe // 31
 peśalopāya-labhyāya bhakti-bhājām mahātmanām /
 durlabhāya malā-krānta-cetasām tu namo-namaḥ // 32
 bhava-pradāya duṣṭanām bhavāya bhavabhedaṇe /
 bhavyānām tanmayānām tu sarvadāya namo-namaḥ // 33
 aṇūnām muktaye ghora-ghora-saṁsāradāyīṇe /
 ghorāti-ghoramūḍhānām tiraskartre namo-namaḥ // 34

Verse to Parā Śakti

sarva-kāraṇakalā-pakalpitā - lāsasam-kulasamādhī-viṣṭharām /
 hārdako-kanadasam-sthitām-api tāṁ praṇaumi śivaval-labhāmajām //
 sarva-jantu-hṛdayāb-ja-maṇḍalod - bhūta-bhāva-madhupāna-lumpaṭām /
 varṇa-bheda-vibhavānta-rasthitām tāṁ praṇaumi śiva-val-labhāmajām //

Phala ślokaś

ityevaṁ stotra-rājeśam mahā bhairava-bhāṣitam /
 yoginīnām param saram na dadyād-yasya kasyacit // 1 //
 adikṣite śaṭhe krūre niḥsatye śucivarjite /
 nāstike ca khale mūrkhē pramatte vīplute 'lase // 2 //
 guru-sāstra-sadācāra-dūṣake kalaha-priye /
 nindake cumbhake kṣudre- 'samayajñe ca dāmbhike // 3 //
 dākṣiṇya-rahite pāpe dharmahīṇe ca garvite /
 bhakti-yukte pradāt-avyam na deyam para-dikṣite // 4 //



paśunām sannidhau devi! noccāryam sarvathā-kvacit /
 asya smṛiti-mātreṇa vighnā naśyantya-nekaśaḥ // 5 //
 guhya-kā yātu-dhānāśca vetālā rākṣa-sādayaḥ /
 dākinyaśca piśā-cāśca krūra-sattvāśca pūtanāḥ // 6 //
 naśyanti sarve paṭhita-stotra-syāśya prabhā-vataḥ /
 khecarī bhūcarī caiva dākinī śākinī tathā // 7 //
 ye cānye bahudhā bhūtā duṣṭa-sattvā bhayānakāḥ /
 vyādhidaur-bhikṣadaur-bhāgya-mārimoha-viṣādayaḥ // 8 //
 gaja-vyāghrāda-yobhītā palāyante diśo daśa /
 sarve duṣṭāḥ praṇa-śyanti cet-yājñā pārameśvarī // 9 //

Iti Śrī Lalita Svachhande Bahurūpa Garbha Stotra-rājyaḥ Sampūrṇaḥ

o0o

Om
 Śrī Guru Stuti
 Śrī Guruve Namaḥ

guru śaktir jayatyekā - madrūpa-pravikāsikā /
 svarūpa-gopana-vyagrā - śiva-śaktir-jitā yayā // 1 //

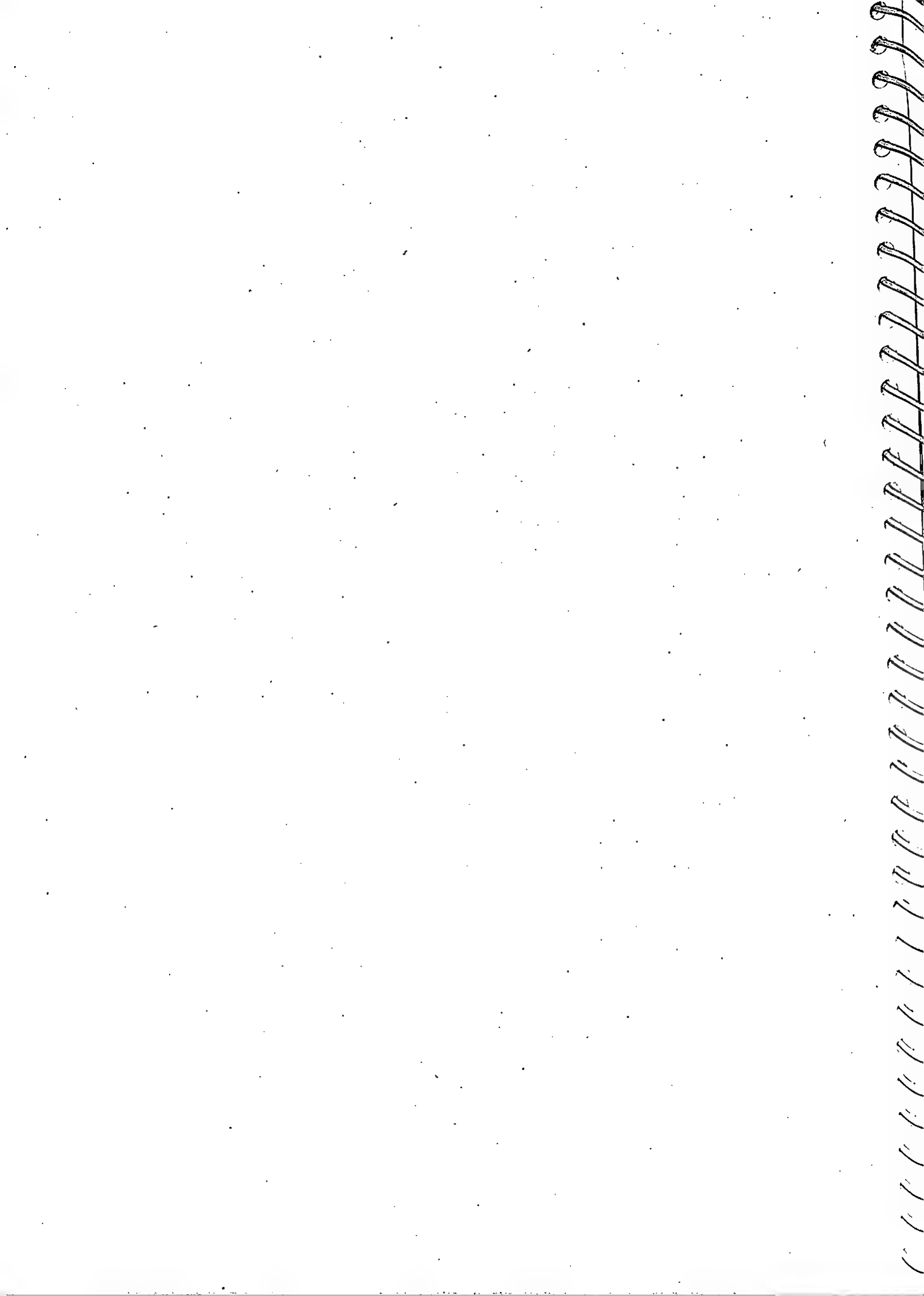
yasya prasādād ahameva sambhur-
 yasya prasādād aham-īśvaro'smi /
 yasya prasādād ahameva sarvas-
 tasmai namaḥ śrī - gurave śivāya // 2 //

śaiva-prajāḥ sraṣ - ṭumanā maheśo
 guru-krame'bhūn - manu-deva-rūpaḥ /
 stumo guruṁ taṁ prameṣṭhi-rūpaṁ
 sāksāt-śivaṁ śrī manu-devam-eva // 3 //

vikalpa-sāntar - thamiva pravṛittāt-
 śāstrāt-sadādū - ratama-svabhāve /
 saṁvit-svabhāve parivartamāno
 dṛiṣṭaiva śiṣyāna - karotsa sambhūn // 4 //

tat-siddha-pāda - prabhavat-prakāśo
 māheśvaro'vāpta - śivātmabhāvaḥ /
 śrī-mānabhūdrāma iti prasiddho
 yo madguroḥ kau - likadai-śikendraḥ // 5 //

jyeṣṭho'pyasau mad - gugujanma-jāta-
 harṣol-lasad-vis - mṛita-deha-bhāvaḥ /
 rāmo'smy-aham lak - ṣaṇa eṣa jāta
 ityeva gāyan sahasā nanarta // 6 //



śiṣyān samudbo - dhayitum sa nityam
sadātanaṁ sva - sya śiva-svabhāvaṁ /
prādaśayadde - hagataṁ samakṣaṁ
horāś-catasro' - dhigataḥ samādhim // 7 //

kṛityaṁ vidheya - sya janasya śeṣaṁ
saptābda-kalpasya ca lakṣmaṇasya /
śiṣya-pradhānaṁ mahatābakākāṁ
nirddiśya so'gān - nijadhāma śaivam // 8 //

na lakṣaṇaṁ ya - sya na yo'sti lakṣyaḥ
śaḍadhvano yo' - sti ca lakṣma-bhūtaḥ /
yo lakṣmaṇasye - va ca lakṣmaṇasya
rāmo guru rā - ma eva stumastam // 9 //

ūrjasya sukle ca tithau caturthyāṁ
jagat-jigīṣūn svata ūrjayantaḥ /
āvirba-bhūvur - mahatābakākāḥ
kāśmīr-akaṇḍā - bhidha-janma-bhūmau // 10 //

tānadya sarve vayam-āviśanto
gurūn smaranto manasātha vācā /
viśuddha-bhaktyā praṇatā namāmaḥ
sthitāṁśca jñāna - prabhayā-gatānapi // 11 //

tat jñāna-gotre guravaścakāśati
jñāna-prabhābhiḥ prasṛitābhiradya
śrī-lakṣmaṇ-ākhyāḥ praṇatāṁ janānāṁ
dṛiṣṭaiva dṛiṣṭeḥ tamasāṁ vighātakāḥ // 12 //

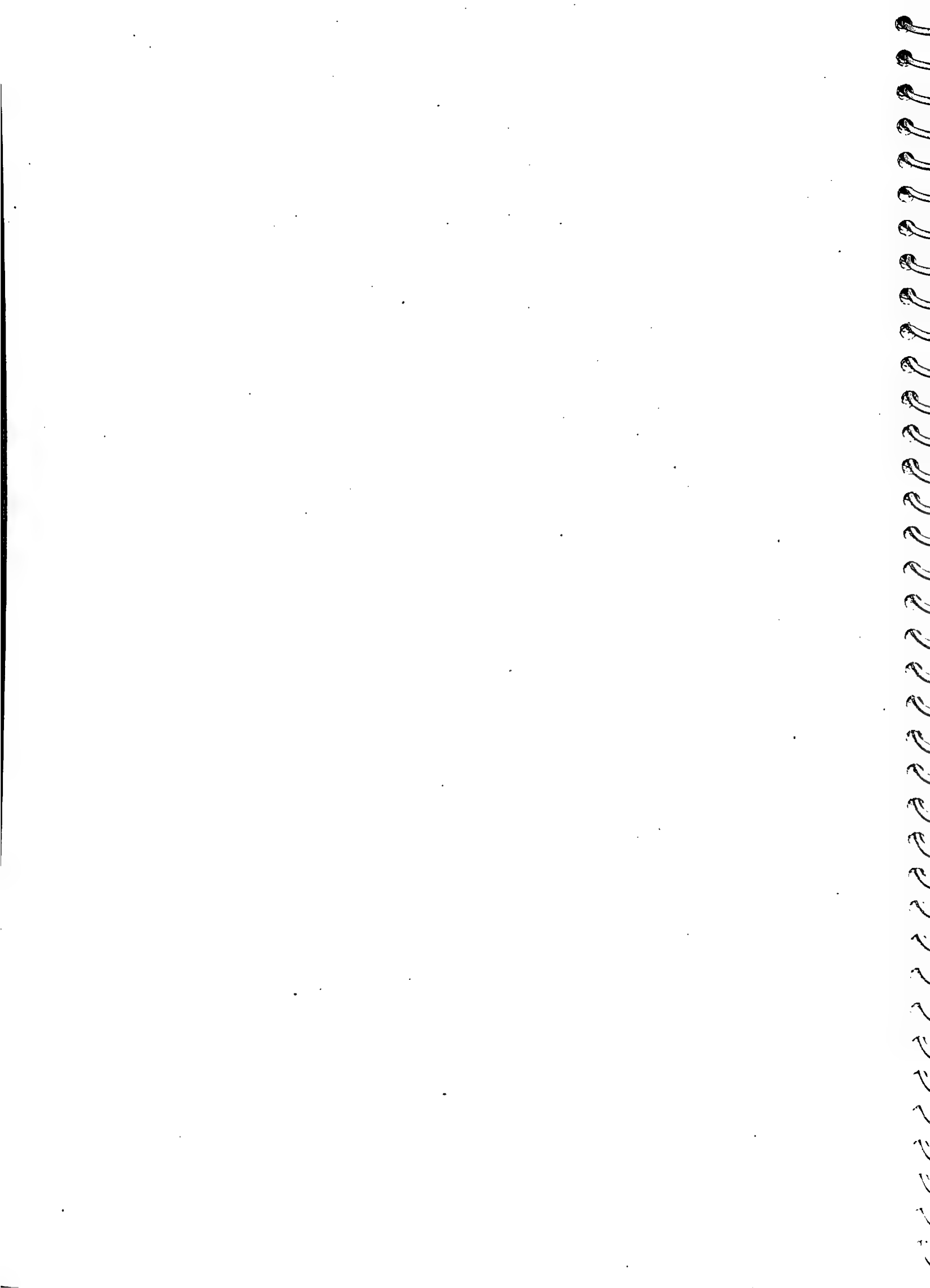
śrī-gurūn tamahaṁ vande kārūnyara-sanirbharam /
svātma-bhūtaṁ jagad-bhāti yat-kṛipāpāṅga-pātataḥ // 25 //

jayaty-eko jagat-yasmin gururme bhoga-mokṣadaḥ /
mokṣa-lakṣmī-samāśliṣṭo janmato yaśca lakṣmaṇaḥ // 27 //

namaḥ śrī-mahase tasmai svātma-sāmrājya-dāyine /
bhava-bandha-cchide dṛiṣṭyā nara-rūpāya śūline // 28 //

vācā dṛiṣṭā tathā kṛityā svānanda rasa pūrṇayā /
āhlādaṁ paramaṁ yacchan guruḥ kenopamiyatāṁ // 29 //

nikhilair-indriyair-ebhir - bhinna-vedya-pradarsibhiḥ /
darsitaḥ śivaḥ evaiko yena tasmai namo namaḥ // 30 //



svānandara-sakallolair - ullasanna-smyaharniṣam /
yad-dṛiṣṭi-paripūrito' - hamāśraye tatpadadvayam // 31

dīnoddhāir-akakṛityāya karuṇāgādha-sindhava /
aneka-srīlasatkāya lakṣmaṇāyan-namastamām // 36 //

śrī-guru-pada-nakha-janmā
janmāndhasyāpi prakāśayan-narthān
sa jayati ko'pi vikāsaḥ
prakāśam-āno'nava-cchinnaḥ // 64 //

vināsitā-śe - śa-vikalpa-buddhya-
ham-rūpam-antrār - tha-vikāśikābhyām /
dehādy-ahamkā - ra-nivartikābhyām
namo namaḥ śrī - guru-pādukābhyām // 65 //

udghāṭitād-vai - tama-hekṣaṇābhyām
nimīlita-dvait - avilocanābhyām /
mohāndha-kāra' - pi virocamaḥ
namo namaḥ śrī - guru-pādukābhyām // 66 //

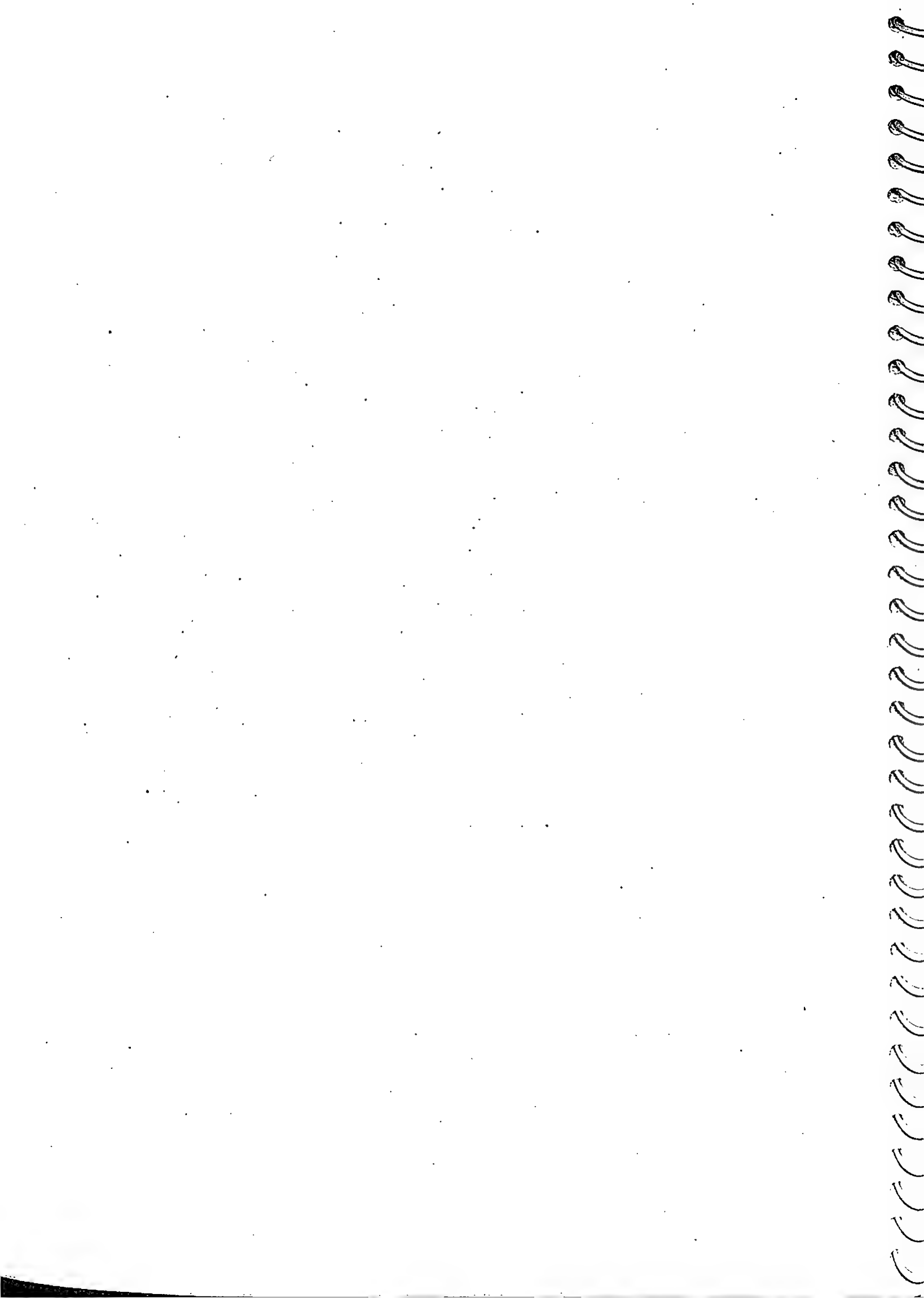
uddīrṇa-rāga - prati-bodhikābhyām
vilīna-bhodha - prati-bhodikābhyām /
anādi-māyā - malavā-rikābhām
namo namaḥ śrī - guru-pādukābhyām // 67 //

ambādi-raudryan - tamarī-cikābhyām
varṇādi-sarvādh - vavivartikābhyām /
icchādi-devī - tata-candikābhyām
namo namaḥ śrī - guru-pādukābhyām // 68 //

saṁsāradāvān - ala-ghora-tāpa-
śāntyartha-pīyū - śamahā-hṛidābhyām /
āpyāyita-smar - tṛi-jaṇa-vrajābhyām
namo namaḥ śrī - guru-pādukābhyām // 69 //

prabhā-prakāśar - thadhṛita-vratābhyām
tiraskṛitān-ādi - manastamobhyām /
mukti-pradābhyām vibhava-pradābhyām
namo namaḥ śrī - guru-pādukābhyām // 71 //

daurbhāg-yadā-vāg - niśivām-budābhyām
dūrī-kṛitāse - śavipattatibhyām
kṛipā-kṛitārthī - kṛitamādrisābhyām
namo namaḥ śrī - guru-pādukābhyām // 72 //



imāni padya-puṣpāṇi sadāhla-dakarāṇyataḥ /
labhantām svīyasābhayaṁ guru-pūjā-mahotsave // 73 //

gurustuti-phalaṁ vaktuṁ śaktaḥ śeṣo'pi no param /
svadante stutikartāraḥ phalaṁ sadyaḥ parāṁṛitam // 74 //

rāmeśvareṇa viduṣā bhaktirpreritacetasā /
śrī-guror-lakṣmaṇasyaiṣā racitā pādukāstutiḥ // 75 //

oOo

**Dehastha devata cakra stotram
by Abhinavagupta**

asūra-sūra-vṛinda-vanditam
abhimata-vara-vitarāṇe niratam /
darsana-satāgrya-pūjyaṁ
prāṇa-tanuṁ gaṇapatiṁ vande // 1 //

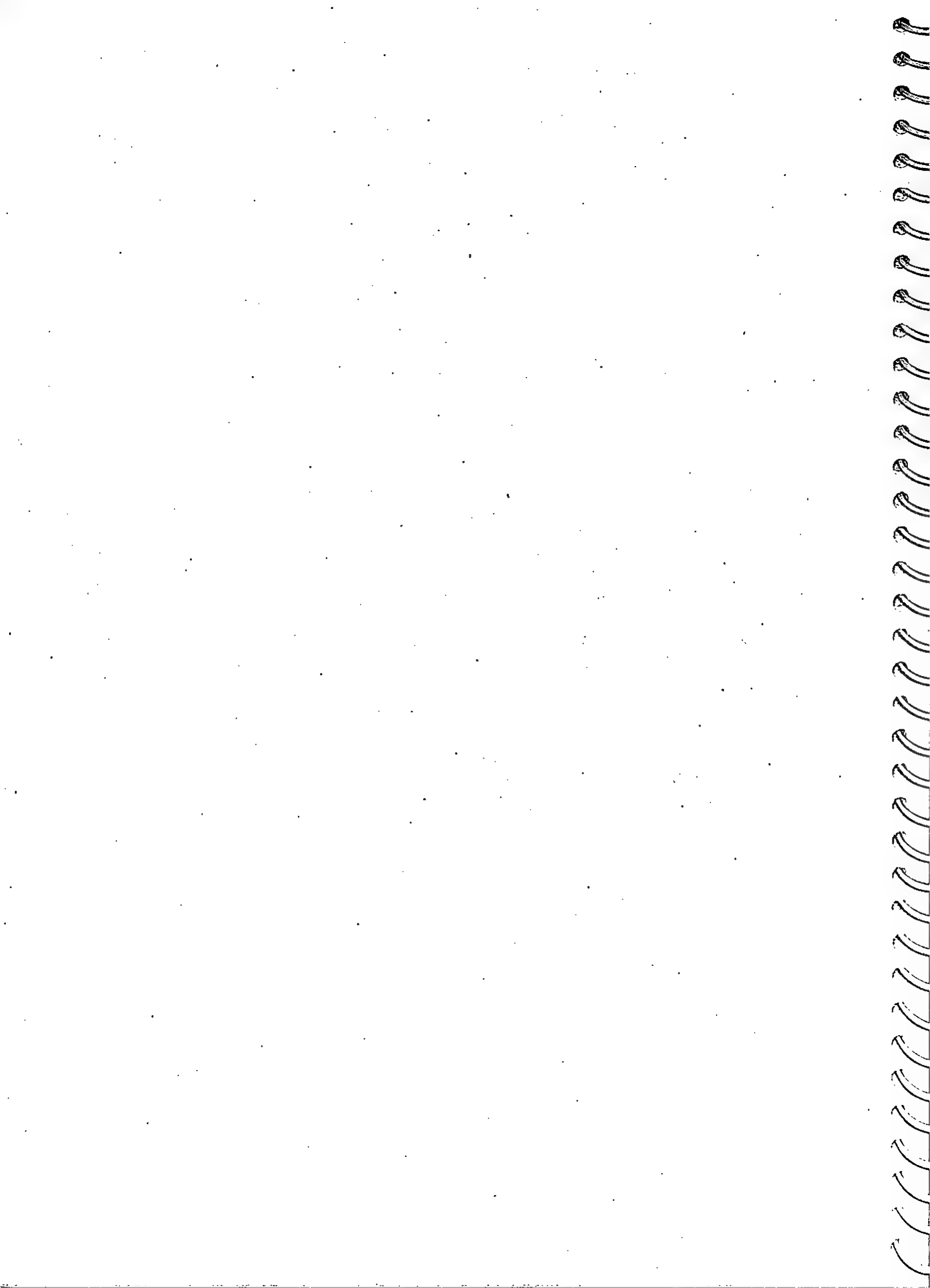
vara-vīra-yoginī-gaṇa-
siddhā-vali-pūjitām-ghri-yugalam /
apahrīta-vina-yijanārtiṁ
vaṭukam apānābhidhaṁ vande // 2 //

ātmīya-viṣaya-bhogair-
indriya-devyaḥ sadā hṛdam-bhoje /
abhi-pūja-yanti yaṁ tām
cin-mayam-ānanda-bhairavaṁ vande // 3 //

yad-dhibalena viśvaṁ
bhaktānām śiva-pathaṁ bhāti /
tamaḥam-avadhāna-rūpaṁ
sadgurum-amalaṁ sadā vande // 4 //

udayāvabhāsa-carvaṇa-
līlaṁ viśvasya yā karoty-anīṣam /
ānanda-bhairaviṁ tām
vimarśa-rūpāṁ ahaṁ vande // 5 //

arcayati bhairavaṁ yā
nīscaya-kusumaiḥ sureṣa-patrasthā /
praṇamāmi buddhi-rūpāṁ
brahmāṇiṁ tāmahaṁ satatam // 6 //



kurute bhairava-pūjām-
anala dalasthā-bhimāna-kusumairyā /
nityam-aham-kṛiti-rūpām
vande tām sām̐bhavīm-ambām // 7 //

vidadhāti bhairavārcām
dakṣiṇa-dalagā vikalpa-kusumairyā /
nityam manah svarūpām
kaumārīm tām-aham vande // 8 //

nairita-dalagā bhairavam
arcayete-śabda-kusumaiyā /
praṇamāmi śruti-rūpām
nityam tām vaiṣṇavīm śaktīm // 9 //

paścima-digdala-saṁsthā
hṛdaya-haraiḥ sparśa-kusumairyā /
toṣayati bhairavam tām
tvag-rūpa-dharām namāmi vārāhīm // 10 //

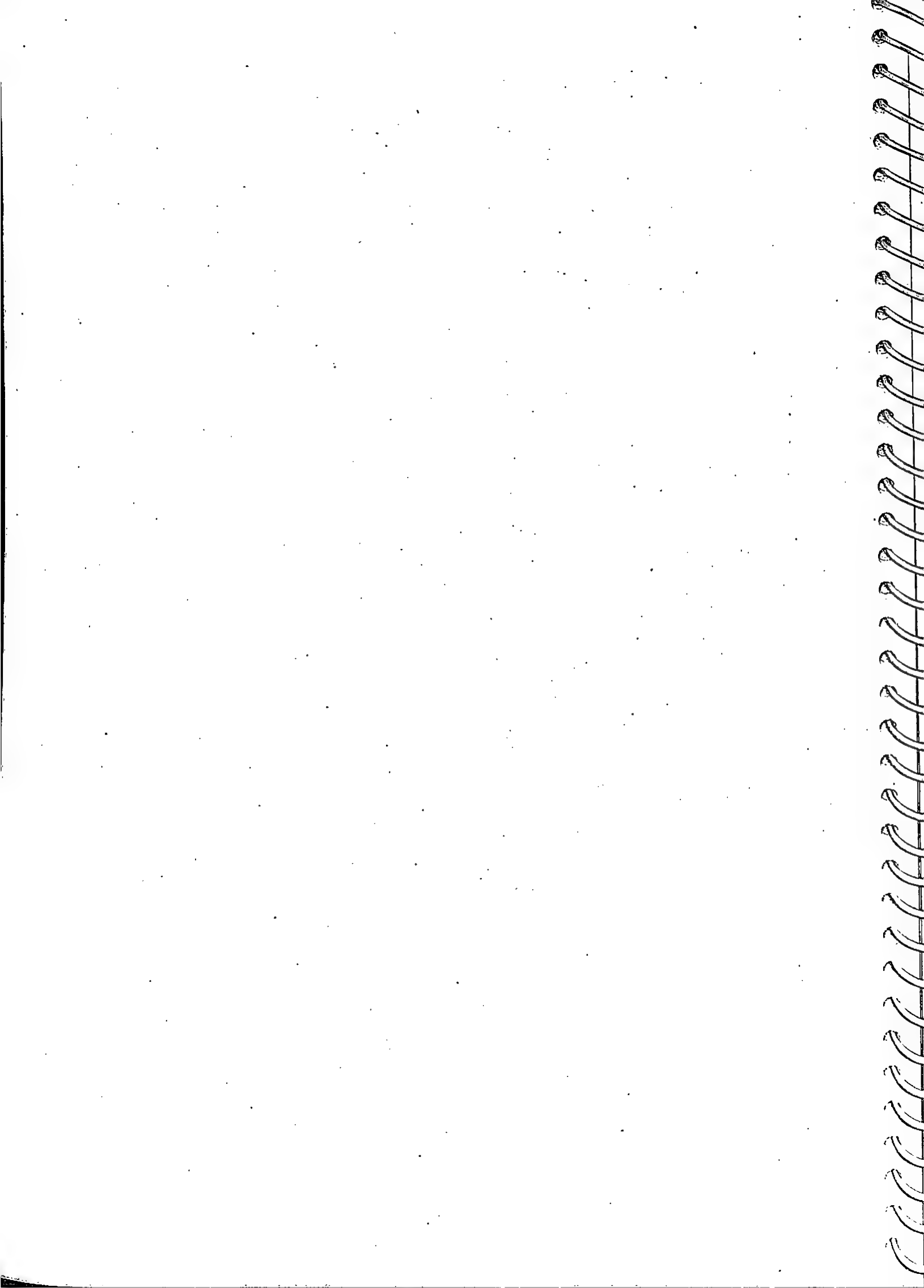
varatara-rūpa-viśeṣair
māruta-digdala-niṣaṇṇa-dehā yā /
pūjayati bhairavam tām
indrāṇīm dṛik-tanuṁ vande // 11 //

dhanapatti-kisalaya-nilayā
yā nityam vividha-ṣaḍ-rasā-hāraiḥ /
pūjayati bhairavam tām
jihvābhikhyām namāmi cāmuṇḍām // 12 //

īśa-dalāsthā bhairavam-
arcayate parimalair-vicitrairyā /
praṇamāmi sarvadā tām
ghrāṇābhikhyām mahā lakṣmīm // 13 //

ṣaḍ-darśaneṣu pūjyam
ṣaṭ-trimsat-tattva-saṁvalitam /
ātmābhikhyām satatām
kṣetrapatīm siddhidām vande // 14 //

saṁsphurad-anubhava-sāram
sarvāntaḥ satataśa-nihitam /
naumi sadoditam-itthaṁ
nija-dehaga-devatā cakram // 15 //



**Śiva-Śakti stotra
by Abhinavagupta**

tava ca kācana na stutir-ambike
sakala-sabda-mayī kila te tanuḥ /
nikhila-murṭiṣu me bhavad-anvayo
manasijāsu bahiṣ-prasarāsu ca //

iti vicintya sive samitāśive
jagati jātamayatnavasād idam/
stuti japār canacintana varjitā
na khalu kācana kāla kalāpi me //

_____o0o_____

**Śrī Kālikāstotram
of Śivānandanātha**

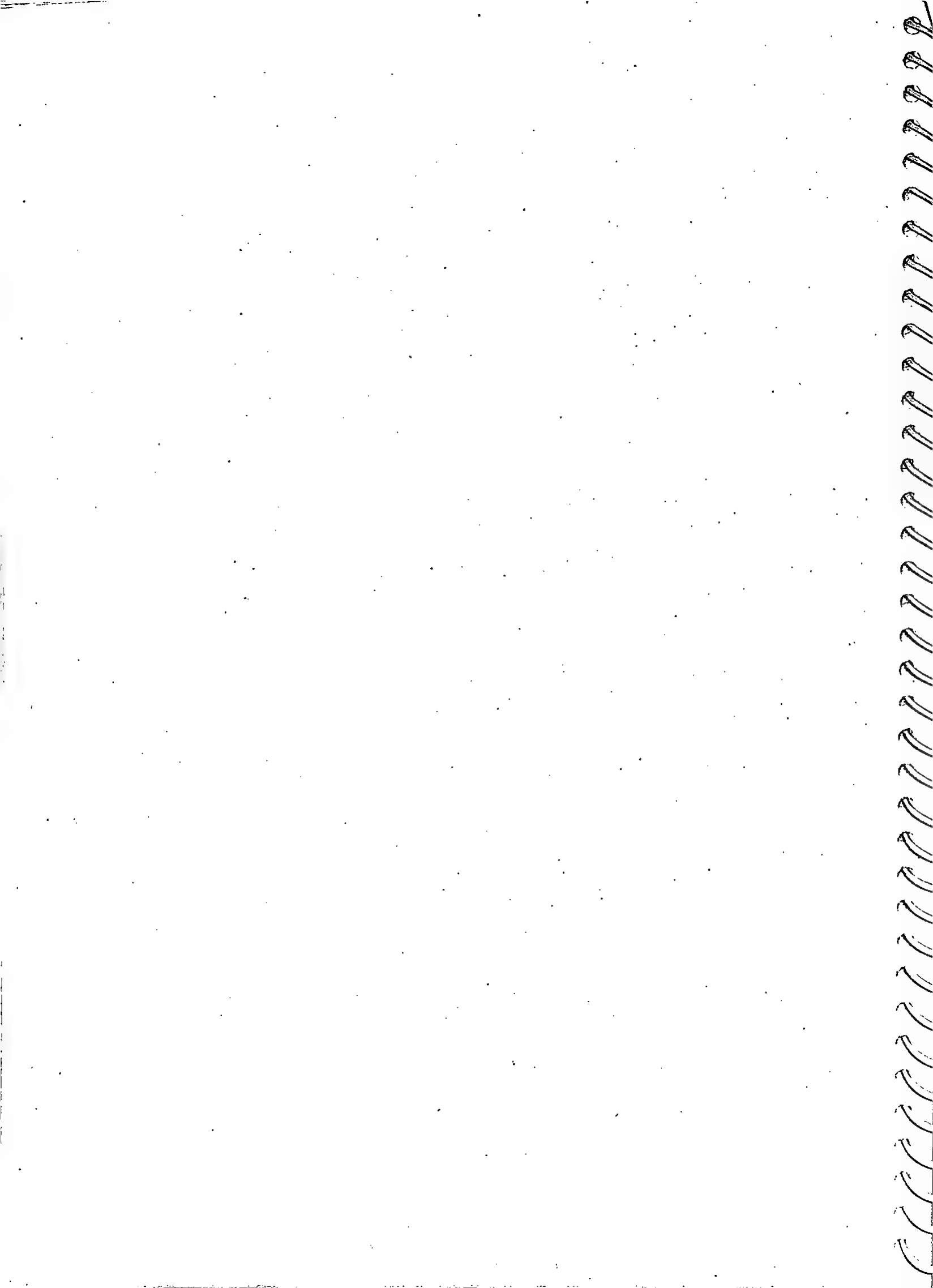
sitatara saṁvid avāpyam
sadasat-kalanāvihīnam anupādhi /
jayati jagat traya rūpam
nīrūpam devi! te rūpam // 1

ekam anekākāram
prasṛita jagad-vyāpti vikṛiti-parihīnam /
jayati tavādvaya-rūpam
vimalam-alam cit-svarūpākhyam // 2

jayati tavocchaladantaḥ
svacchet-chāyāḥ svavigraha-graḥaṇam /
kimapi niruttara-sahaja
svarūpa-saṁvit-prakāśamayam // 3

vāntvā samasta-kālam
bhūtyājhaṁkāra-ghora-mūrttimapi /
nigraham-asmin-kṛtvā
anugraham-api kurvatī jayasi // 4

kālasya kāli! deham
vibhajya muni-paṇca-saṁkhyayā bhinnam /
svasmin-virājamānam
tad-rūpam kurvatī jayasi // 5



bhairava-rūpī kālah
srijati jagat kāraṇādikīṭāntam /
icchāvaśena yasyāḥ
sā tvaṁ bhuvan-āmbikā jayasi // 6

jayati śasāṅka-divākara
pāvaka dhāma trayāntara vyāpi /
janani! tava kimapi vimalaṁ
svarūpa rūpaṁ paraṁ dhāma // 7

ekaṁ svarūpa-rūpaṁ
prasara-sthiti-vilaya-bhedatas-trividham /
praty-ekam-udaya-saṁsthi
laya-viśramataś-catur-vidhaṁ tadapi // 8

iti vasu-pañcaka-saṁkhyāṁ
vidhāya sahaja-svarūpaṁ-ātmiyam /
viśva-vivarttā-varṭta
pravartakaṁ jayati te rūpaṁ // 9

sad-asad-vibheda-sūter
dalanaparā kāpi sahaja-saṁvittih /
uditā tvameva bhagavati!
jayasi jayādyena rūpeṇa // 10

jayati samasta-carācara
vicitra-viśva-prapañca-racanormi /
amala-svabhāva-jaladhau
śāntaṁ kāntaṁ ca te rūpaṁ // 11

sahajollāsa-vikāsa
prapūrītāśeṣa viśva-vibhavaishā /
pūrṇā tavāmba! murtir
jayati parānanda-saṁpūrṇā // 12

kavalita sakala jagat traya
vikaṭa-mahākāla-kavalanod-yuktā /
upabhukta-bhāva-vibhava
prabhavāpi kṛīṣodarī jayasi // 13

rūpa-traya-parivarjitam
asamaṁ rūpa-trayāntara-vyāpi /
anubhava-rūpaṁ-arūpaṁ
jayati paraṁ kimapi te rūpaṁ // 14

avyayam-akulam-ameyaṁ
vigalita-sadasad-viveka-kallolam /
jayati prakāśa-vibhava
sphītaṁ kālyāṇ param dhāma // 15

ṛitumuni-saṁkhyāṁ rūpaṁ
vibhajya pañca-prakāram-ekaikam /
divyaugham-udgiranti
jayati jagat-tāriṇī jananī // 16

bhudig-gokhaga-devī
cakralasat-jñāna-vibhava-paripūrṇam /
nirūpam-aviśrāntim-ayaṁ
śrīpīṭhaṁ jayati te rūpam // 17

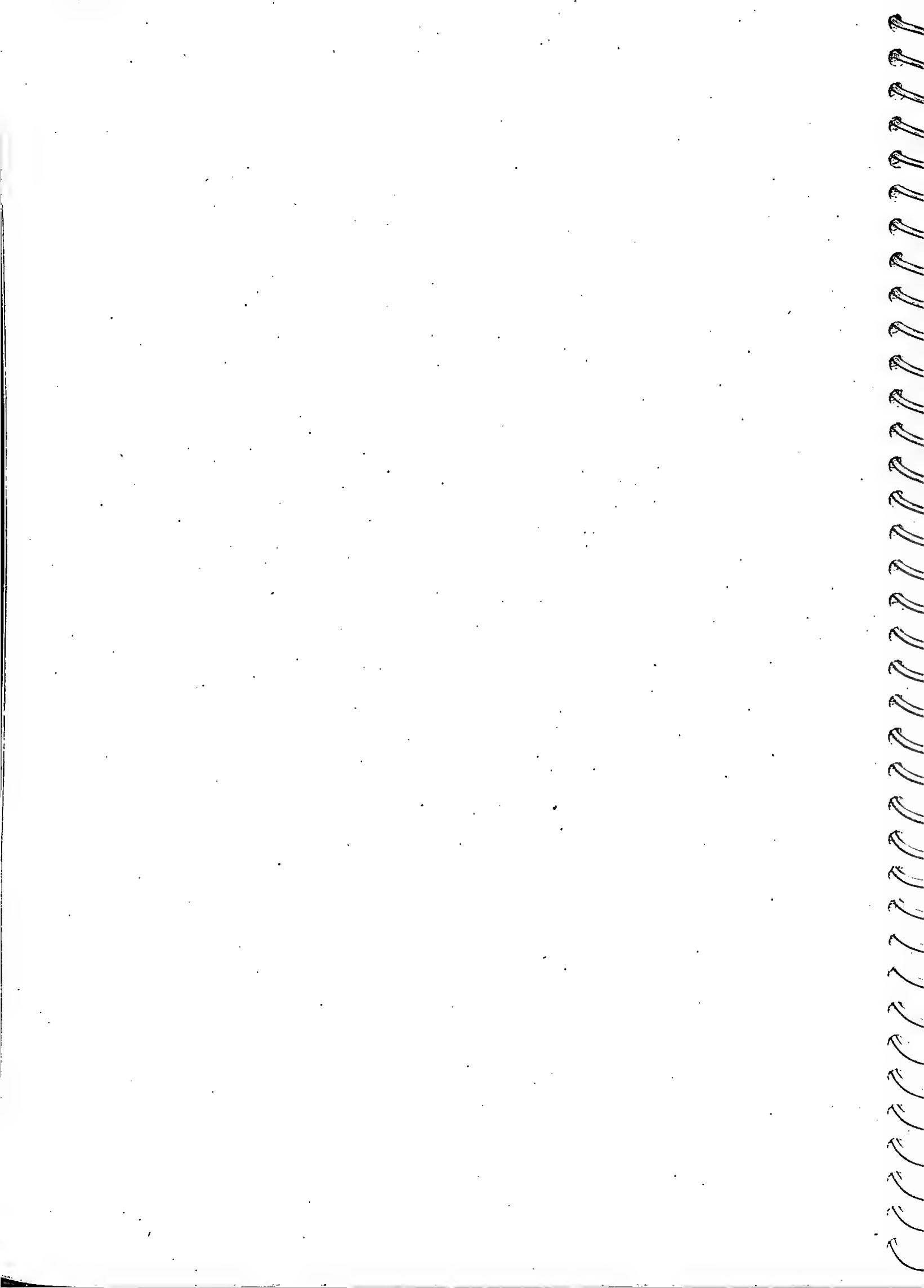
pralayaḥ-āntara-bhūmau
vilasita-sadasat-prapañca-parihīnām /
devī! niruttara-tarām
naumi sadā sarvataḥ prakāṣaṁ // 18

yādṛiṇ mahā-śmaśāne
dṛiṣṭaṁ devyāḥ svarūpam-akulastham /
tadṛig jagat-trayaṁ-idaṁ
bhavatu tavāmba! prasādena // 19

itthaṁ svarūpa-stutir-abhyadhāyi
samyak-samāveśa-daśāvaśena /
mayā śivenāstu śivāya samyaṁ
mamaiva viśvasya tu maṅgalāya // 20

o0o

**Conclude with
Śrī Amṛiteśvara pūja**

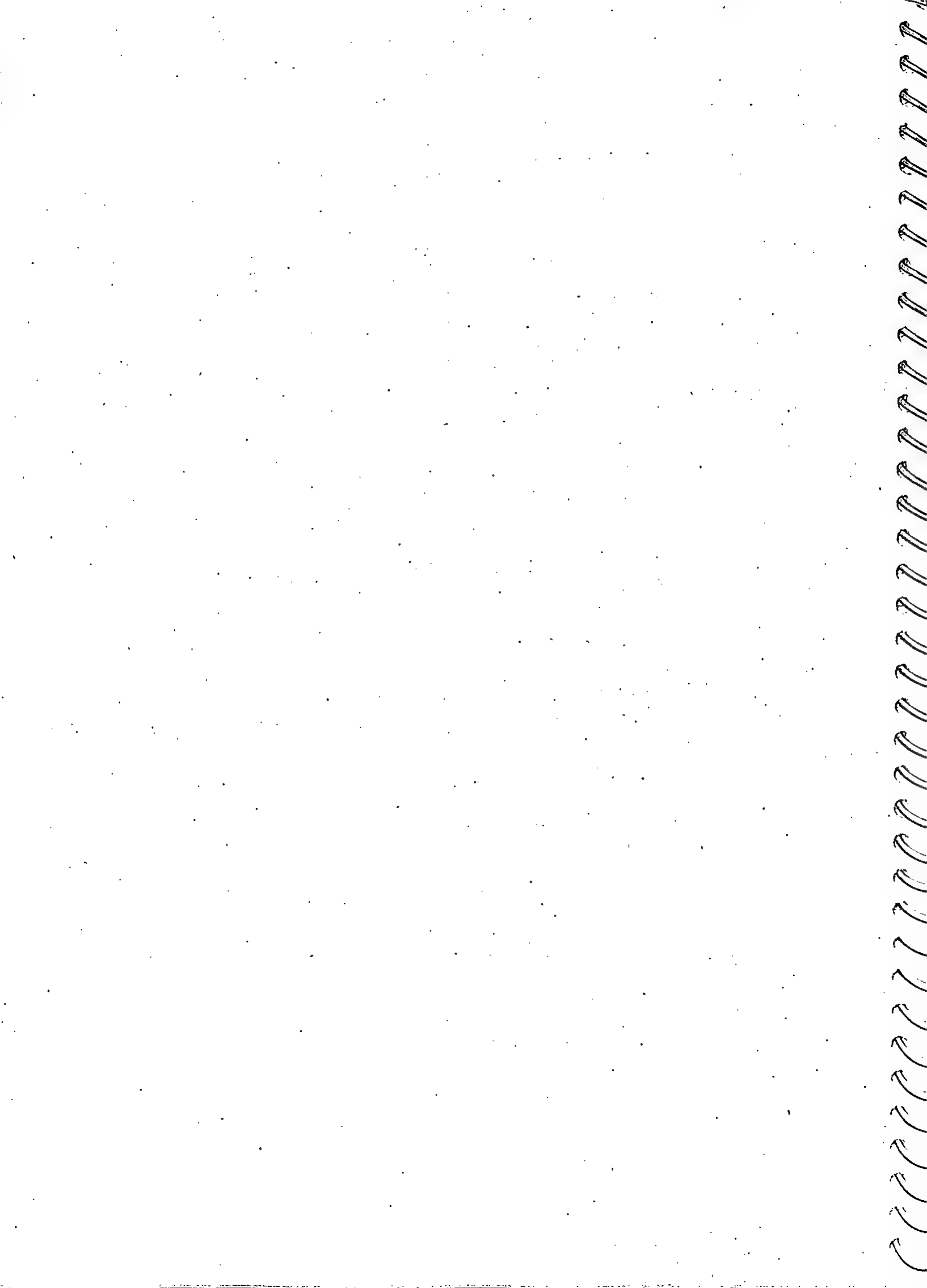


Annual Mahāsamādhi Havan

Once a year we celebrate the *Mahāsamādhi* of our Divine master Swami Lakshmanjoo. This celebration (*Havan*) coincides with the date on which Swami Lakshmanjoo left his physical body and attained the great liberation. Swamiji also performed this function twice annually, on a grand scale, for his own master Swami Mahatābkak. In keeping with this tradition the Universal Shaiva Fellowship performs this *havan* in the unique Kashmiri style as taught to us by Swamiji.

"The point of *śraddha*-(ceremony for the deceased) is for our satisfaction, it is our duty so that the master (for whom this is performed) thinks that he is being worshiped. The fruit won't come to the master, he does not benefit from this. This *havan* is performed just to make ourselves fit to receive his blessings. But he will be pleased that they are adoring him and bowing to him. This is just worship. It is why we perform the *havan* (fire ceremony). At the same time, because it is the work of Gods, it is not only a simple *śraddha*, it is not the work of dead souls, it is the work of Gods (*devā kṛiya*) because we consider the master as God (*devā*)."

Swami Lakshmanjoo.



Mantras and accompanying recitations.

1. Kailāṣa pūja and invocation to Svachanda Bhairava.

The priest draws the yantra and performs the Gaṇeśa Kailāṣa pūjā. Gaṇeśa is traditionally invoked at the beginning of Havan as he is known as Cakresvara the Lord of the wheel that controls all presiding deities.

Devotees recite Aghora mantra of Svachanda Bhairava.

**aghorebhyo tha ghorebhyo
ghoraghoratarībhyasca
sarvataḥ śarva! sarvebhyo
namaste rūdrarūpebhyah**

This Aghora mantra is recited at the commencement of havan to remove all obstacles and gain the protection of Svachandanātha. The Bahurupagarbha stotra, dedicated to Svachanda Bhairava, is also recited at this time.

Preparation of Havan kund.

Drawing the maṇḍala on the havan kund and reciting of mantras inviting to the deities of the various directions to witness the havan.

Commencement of Havan (fire ceremony).

2. Havan offerings to Gaṇeśa.

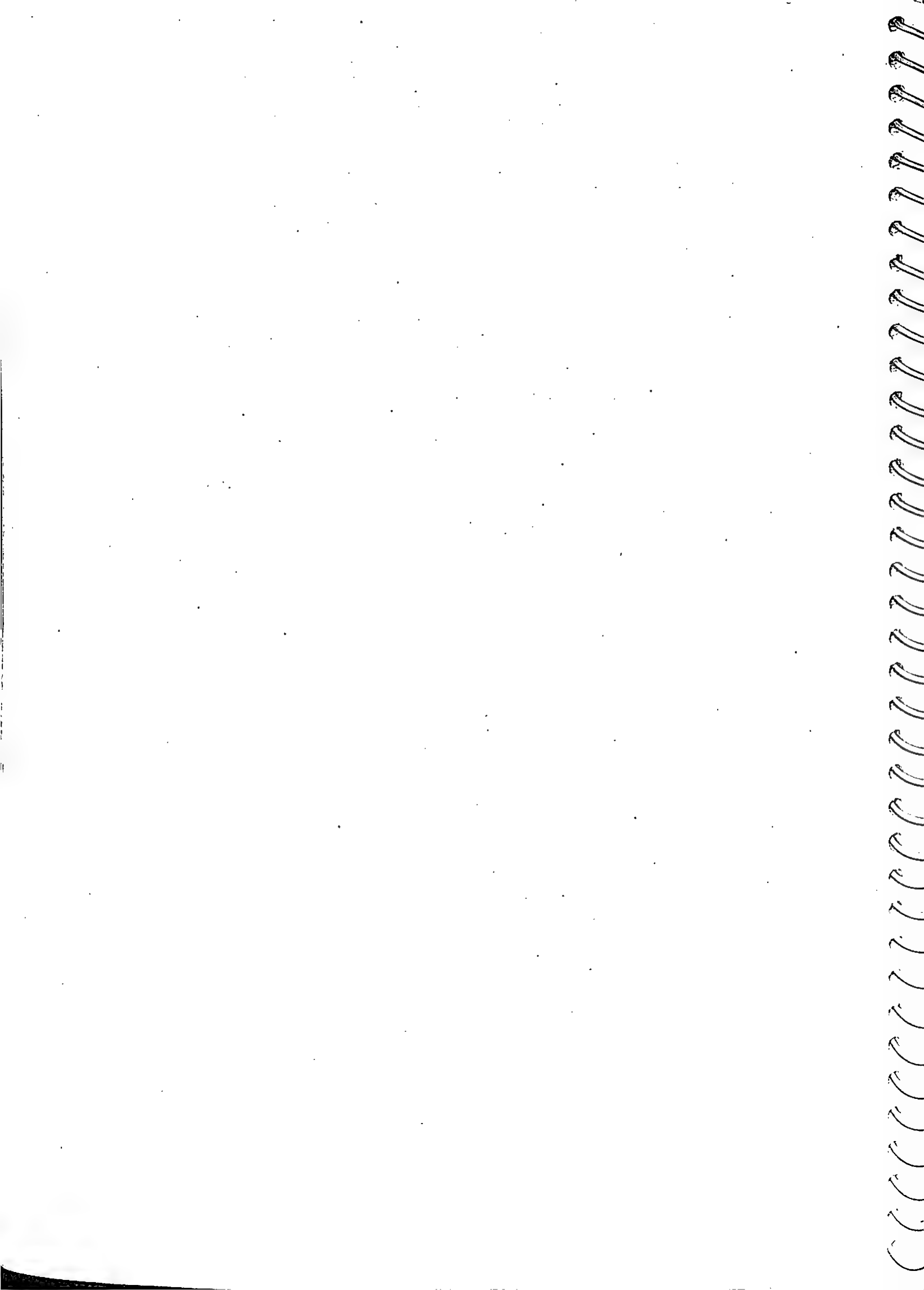
om glum gam gaṇapataye namaḥ

To be recited 108 times coinciding with offerings to fire.
Accompanying recitation of Gaṇeśastavarāja.

3. Havan offerings to Surya and the nine planets.

hrām hrīm saḥ sūryāya namaḥ

To be recited 108 times coinciding with offerings to fire.
Accompanying recitation of Sambapañcāśikā.



4. Havan offerings to Nārāyaṇa (Viṣṇu).

oṃ namo nārāyaṇāya

To be recited 108 times coinciding with offerings to fire.
Accompanying recitation of Bhagavad Gītā 12th Chapter.

5. Havan offerings to Lord Śiva

oṃ namaḥ śivāya

To be recited 108 times coinciding with offerings to fire.
Accompanying recitation of Saṁgrahena stotra of Utpaladeva.

6. Havan offerings to the Divine Mother Pārvatī

oṃ namo bhavānyai

To be recited 108 times coinciding with offerings to fire.
Accompanying recitation of Pañcāstavī – Ambastava (4th chapter).

End of havan section.

7. Invocation and Pūja to the Master

Offerings of flowers are made on a Śiva Liṅgam made from rice. The dakṣiṇā mantra . . .

oṃ dakṣiṇāmūrtaye gurave namaḥ

. . . to be recited 108 times coinciding with each offering.

Accompanying recitation of Śrī Gūrustuti – “pāduka ślokaś”
A plate of food is also offered at the end of this Pūja to the master.

8. Amṛiteśvara Pūja

Group recitation of Amṛiteśvara pūja (pg.1).

9. Bhairava Stotra.

Recitation of Abhinavagupta's Bhairava Stotra (pg.7,24).

